

12932.4.41
CORDERII *Colloq*
Centuria Selecta:

OR, A

SELECT CENTUR

Cordier (M.) OF *X*
CORDERY's Colloquies.

WITH AN

ENGLISH TRANSLATION

As LITERAL as possible;

Designed for the Use of

BEGINNERS in the *Latin* Tongue.

By JOHN CLARKE,

Late Master of the Publick Grammar School in
Hull, and Author of the *Introduction to the*
Making of LATIN.

The FIFTEENTH EDITION.

L O N D O N

Printed by C. HITCHCOCK, at the



THE FIRST EDITION
OF
THE HISTORY OF THE
LIFE AND REIGN OF
CHARLES THE FIRST
BY
JOHN CLARKE
OF THE PUBLIC GYMNASIUM SCHOOL
IN
OXFORD
AND ABBOT OF THE ABBEY OF
WINDSOR
LONDON
PRINTED BY J. STAMPEL
IN THE YEAR 1685



T H E P R E F A C E.

THE Advantage of Literal Translations of the easier Authors in the Latin Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not, to others upon a little Reflexion, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much over-seen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any

iv The P R E F A C E.

to suspect there must be some very great Flaw, some notorious Mismanagement in the common Method of Proceeding. How else comes it to pass, that the French Tongue is attained to a good Degree of Perfection in half the Time that is spent in the Latin Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well, that in double the Time, or more, spent at a Grammar School, shall be so far from talking or writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar Schools: But the main Cause, I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, to say nothing of French and other modern Languages, where such Helps are always used, should naturally have suggested to anyone concerned in the Education of Youth; and yet, I know not how, it has not; we have blunder'd on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune upon all Boys, by that prodigious Loss of Time it occasions, but especially such as are not designed for the University, and therefore cannot stay

The P R E F A C E.

IV

stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of Proceeding taken in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Time is necessary for the Attainment of but a moderate Skill in that Language, in the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too quick a Sight, not to take notice of this Defect in the vulgar Method; and some Body has, pursuant to his Advice in his Book of Education, published ÆSOP'S Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of mistaking; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of ÆSOP'S Fables is liable to, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Way of Proceeding with Beginners in the Latin Tongue. When Boys come into CORDERY, they have two or three Lines construed them by the Master once or twice over; these are thought sufficient to employ them one Hour or two: But as it is neither once, nor twice, nor ten times

vi The P R E E A C E.

construing over, will do most Boys Business; they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows for their Assistance; and after all, poor Innocents are frequently whipped for their Master's Folly. The Truth of it is, it's impossible for any one Man that has three or four, or (as is sometimes the Case) seven or eight Forms to take Care of, to give such a due Attendance to one Form of Boys, that cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease of both Master and Scholar, and the speedy Progress of the latter in his Business; whilst the Boys have their Words all ready at Hand, and can with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would do without them.

We are, it's true, already furnished with one
Edition

The P R E F A C E. vii

Edition of CORDERY, with a Translation to it by HOOL; but he so little understood the Business he was about, that he never designed his for a Literal Translation, and has very wisely taken care to give notice of it in the Title-Page. The Use of Translations for Beginners is not to inform them only in the Meaning of each Sentence in gross; for when would they come to any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Significations of Words; without which, as no Language can be understood or attained, so it requires nothing but Memory, and therefore ought to take Place, in the teaching Children at least, of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflexion, and therefore is much less suited to the Capacity of a Child, than what only employs the Memory.

*The Reader has here the Choicest of CORDE-
RY's Colloquies, as many as will be necessary for Boys to read, and a great many more than they usually do read, with a Translation as Literal as he could wish for. I have likewise, to render the Reading of them still the more easy, placed the Latin Words in their natural Order, that is, the same they have in the English; by which Means, one great Rub in the Way of Learners is removed. And for their further Direction, and to prevent all Possibility of mistaking, the Words that answer one another in the Latin and English are in the same Character, the Roman and Italick being used alternately for that Purpose, which the Master must take care to inform the Boys of.*

B O O K S

**BOOKS Printed for C. HITCH and
L. HAWES, in Pater-Noster-Row; and
W. JOHNSTON in St. Paul's Church-
Yard.**

The following Books, all by the late Mr. CLARKE
of Hull.

1. **A** N Essay on Study, Second Edition. Price 3s.
 2. ——— on Education, 3d Edit. Pr. 2s.
 3. A new Grammar of the Latin Tongue, 2 Edit. Pr. 1s. 6d.
 4. Eutropius, 4th Edit. Pr. 2s. 6d.
 5. Nepos, 4th Edit. Pr. 3s. 6d.
 6. Florus, 2d Edit. Pr. 2s. 6d.
 7. Justin, 2d. Edit. Pr. 4s. 6d.
 8. Ovid's Metamorphoses. Pr. 5s. 6d.
 9. Corderius. Pr. 1s.
 10. Erasmi Colloquia Selecta. Pr. 1s. 6d.
 11. Suetonius. Pr. 5s.
 12. Salustius. Pr. 3s. 6d.
 13. Introduction to the making of Latin, 12th Edit. Pr. 2s.
- } With
Literal
Translations.
- } With free Translations.

The Seven following Books by Mr. HOLMES of Hull.

14. A New Grammar of the Latin Tongue; or, A rational, short, comprehensive, and plain Method of communicating that Language to tender Capacities; freed from the many Obscurities, Defects, Superfluities, and Errors, which render the Common Grammar an insufferable Impediment to the Progress of Education, 2d Edit. Pr. 1s. 6d.

15. The Greek Grammar; or, A short, plain, critical, and comprehensive Method of teaching and learning the Greek Tongue: Wherein, for the greater Ease of Masters and the more expeditious Improvement of Scholars, the common Difficulties in the Declensions, Conjugations, Contractions, Accents, Dialects, &c. are render'd clear and easy, and the usual Obscurities in Syntaxis and Greek Poetry entirely removed, 2d Edit. Pr. 2s. 6d.

16. The History of England: Being a Compendium adapted to the Capacities and Memories of Youth at School. And likewise useful for all others who have weak Memories, and would willingly retain what they read of English History. Carefully and impartially extracted from, and supported by the Authority of the best Historians both antient and modern. To which is added, *Historiæ Anglicanæ Breviarium*,
Latine

Books Printed for C. Hitch and W. Johnston.

Latine conscriptum, ac collectum ex iis quæ Scriptis tradiderunt Historici ce leberrimi. Pr. 2s. 6d.

17. The Art of Rhetorick made easy ; or, the Elements of Oratory briefly stated, and fitted for the Practice of Youth in Grammar-Schools. In two Books. The first comprehending the Principles of that excellent Art, conformable to, and supported by the Authority of the most accurate Orators and Rhetoricians, both antient and modern. The second containing the Substance of Longinus's celebrated Treatise on the Sublime. Pr. 3s. bound in Sheep, and 2s. 6d. stitch'd.

18. Arbor Rhetorica ; or, Rhetorick Epitomiz'd : Whereby the Principles of the whole Art may readily be apprehended, and learn'd in a very short Time. A Copper-Plate. Pr. 9d.

19. Clavis Grammaticalis : A Key to, or Examination of the Latin and Greek Grammars, with the practical Method of Parsing and Scanning in both Languages, proposed for the Ease of Masters and Furtherance of Scholars. Pr. 1s. 6d.

20. The French Grammar ; or, the Rudiments of the French Tongue, comprised in a rational, clear, and concise Method : Particular Regard being had to make the Pronunciation easily attain'd in Reading or Speaking. With practical Lectures to exercise the Learner. Pr. 1s. 6d.

21. Fabulæ Æsopi Selectæ ; or, Select Fables of Æsop, with an English Translation, more literal than any yet extant ; design'd for the readier Instruction of Beginners in the Latin Tongue. By H. Clarke, late Master of the Publick Grammar-School at Islington. Pr. 1s.

22. The English Rudiments of the Latin Tongue explained in the most easy Manner, for the more ready Instruction of Children in the Rudiments of the Latin Tongue. By W. Dugard, formerly Master of Merchant-Taylors-School.

23. Luciani Samosatensis Dialogorum Selectorum Libri Duo, a Gulielmo Dugardo recogniti, & (varijs collatis exemplaribus) multo castigatius quam ante editi : Cum Interpretatione Latina, multis in locis emendata, & ad calcem adjecta.

24. Rhetorices Elementa, Quæstionibus & Responsionibus explicata : Quæ ita formantur, ut Quæstionibus prorsus omisissis, vel neglectis, Responsiones solummodo integram Rhetorices Institutionem Tyronibus exhibeant. Per Guil. Dugard. In Usum Scholæ Mercatorum Scissorum. Editio Quinto-decima.

25. English Exercises, for School-Boys to translate into Latin. Comprising all the Rules of Grammar, and other necessary Observations. Ascending gradually from the meanest

Books Printed for C. Hitch and W. Johnston.

est to the highest Capacities. By J. Garretson, Schoolmaster. The 17th Edit. corrected.

26. A New Geographical and Historical Grammar: Wherein the Geographical Part is truly Modern; and the Present State of the several Kingdoms of the World is so interspersed, as to render the Study of Geography both Entertaining and Instructive. Containing, I. A Description of the Figure and Motion of the Earth. II. Geographical Definitions and Problems, being a necessary Introduction to the Study. III. A general Division of the Globe into Land and Water. IV. The Situation and Extent of the several Countries contained in each Quarter of the World; their Cities, Chief Towns, History, Present State, respective Forms of Government, Forces, Revenues, Taxes, Revolutions, and memorable Events. Together with an Account of the Air, Soil, Produce, Traffic, Curiosities, Arms, Religion, Language, Universities, Bishopricks, Manners, Customs, Habits, and Coins, in use in the several Kingdoms and States described. By Mr. Salmon, Author of the Universal Traveller. Illustrated with a Set of Twenty-Two New Maps of the several Countries; drawn by the Direction of Mr. Salmon, and engraved by Mr. Jefferys, Geographer to his Royal Highness the Prince of Wales, viz. 1. The World. 2. The Sphere. 3. Europe. 4. Spain and Portugal. 5. France. 6. Italy. 7. The Seven United Provinces, with the Austrian, French and Dutch Netherlands. 8. Germany. 9. Hungary, with Turkey in Europe. 10. Poland, Lithuania, and Prussia. 11. Russia or Muscovy in Europe. 12. Sweden, Denmark, Norway, and Finland. 13. England and Wales. 14. Scotland. 15. Ireland. 16. Asia. 17. Turkey in Asia. 18. East Indies. 19. Africa. 20. North America. 21. South America. 22. West-Indies. 2d Edit. In one large Volume, Octavo, Price bound 6s.

27. The Young Man's Companion; or, Arithmetick made easy. Containing, plain Directions for a young Man to attain to read and write true English; the best and easiest Instructions for writing Variety of Hands, with Copies both in Prose and Verse, digested in an Alphabetical Order. To which is added, The Family Companion for marking on Linnen, Pickling, Preserving, making Wine of Fruits; with many approved and experienced Medicines for the Poor. Written by W. Mather. The 19th Edition, with Additions and Improvements, particularly Tables of Interest at 3, 4, and 5 per Cent. per Annum, from one Pound progressively to one Hundred, and from one Day to thirty, and from one Month to a Year. Pr. 2s. 6d.



CORDERII Colloquiorum *Centuria Selecta, &c.*

COLL. I.

QUID agis ?

B. Repeto mecum.

A. Quid repetis ?

B. Pensum quod præceptor præscripsit nobis hodie.

A. Tenesne memoria ?

B. Sic opinor.

A. Repetamus una, sic uterque nostrum pronuntiabit rectius coram præceptore.

B. Incipe tu igitur, qui provocasti me.

A. Age, esto attentus ne sinas me aberrare.

B. Sum promptior ad audiendum, quam tu ad pronuntiandum.

WHAT are you doing ?

I'm repeating by myself.

What are you repeating ?

The Task which the Master set us to day.

Do you hold it in Memory ?

So I think.

Let us repeat together, so each of us will say better before the Master.

Begin you then, who have challenged me.

Come on, be you attentive that you do not suffer me to go awry.

I am more ready to hear than you to say.

COLL.

COLL. II.

A. Visne *repetere* prælectionem *mecum*?

Will you *repeat* the Lesson *with me*?

B. Volo.

I will.

A. Tenesne?

Do you hold *it*?

B. Non *recte* satis *fortasse*.

Not *right* enough *perhaps*.

A. Age, *faciamus* periculum.

Come, *let us* make a Trial.

B. Quid *igitur* expectamus?

What *then* do we tarry for?

A. Incipe *ubi* voles.

Begin *when* you will.

B. Atqui *est* tuum *incipere*.

But *it is* your Part *to begin*.

A. Quid *ita*?

Why *so*?

B. Quia *invitasti* me.

Because *you invited* me.

A. Dicis *æquum*, attende *igitur*.

You say *fair*, mind *then*.

B. Attendo, *repete*.

I do mind, *say away*.

COLL. III.

A. Jamne tenes *quæ sunt reddenda* tertia hora?

Do you hold already *what are to be said* at three a Clock?

B. Teneo.

I do hold.

A. Ego quoque.

I also.

B. Ergo *confabulemur* paulisper.

Therefore *let us talk together* a little.

A. Sed *si* monitor *intervenierit*, putabit *nos garrere*.

But *if* the Monitor *come in*, he will think *we are prating*.

B. Quid times ubi nihil
timendum? si venerit,
non deprehendet nos in
otio, aut in aliqua mala
re; audiat, si velit, nos-
trum colloquium.

A. Loqueris optime, se-
cedamus aliquo in angu-
lum, ne quis impediatur nos.

What do you fear, where
nothing is to be feared? if
he comes, he will not catch
us in Idleness, or in any
bad thing; let him hear,
if he will, our Discourse.

You speak very well,
let us go aside some whi-
ther into a Corner, lest
any one should hinder us.

COLL. IV.

A. Non decet nos otiosi
aut garrere hic, dum præ-
ceptor expectatur.

B. Quid ais? non de-
bet, imo, non licet, nisi
volumus vapulari.

A. Tu audi me igitur
pronuncio prælectio-
nem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum recte satis,
lege, semel atque ite-
rum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam
siculum, si vis audire me.

B. Age, pronuncia, red-
di omnia recte.

It doth not become us
to be idle, or to prate
here, whilst the Master is
expected.

What say you? it doth
not become, nay, we must
not, unless we would be
whipped.

Do you hear me then,
whilst I say my Lesson, I
will hear you afterwards.

Come on, say away.

Do not I hold (or can-
not I say it?)

Not yet well enough,
read it over again, once
and again.

I will do so.

Can you say it now?

I think so, I will make
Trial, if you will hear me.

Come on, say away,
you have said all well.

the

per-

ake a

tarry

will.

art to

ed me.

mind

way,

ready

aid at

us talk

monitor

ink we

B. Quid

COLL. V.

A. Cur non scribis ?

Why do you not write ?

B. Quia non libet.

Because it does not please

ME.

A. Atqui præceptor iussit te.

But the Master bad you

B. Scio, sed est mihi aliquid legendum prius ; præterea, habeo nihil quod scribam nunc.

I know, but I have something to read first ; besides, I have nothing that I can write now.

A. O si velles scribere mihi !

O that you would write for me !

B. Quidnam ?

What ?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata ?

What Dictates ?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write for you, but stay till to-morrow.

A. Expectabo igitur, sed ne fallas quæso.

I will tarry then, but do not fail me I pray.

B. Non fallam.

I will not fail you.

COLL. VI.

A. Visne describere prælectionem mihi ?

Will you write the Lesson for me ?

B. Cur non scripsisti ?

Why have you not written it ?

A. Quia fui occupatus hesternæ die.

Because I was busy yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. No

A. Non ignoras me scribere lentius, et tu describeris totam citius quam ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non ?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modo ne abutere.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will write the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not ?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but however lend your Book.

Take it, use it as you please, so you do not abuse it.

There is nothing that thou mayst fear here.

C O L L. VII.

A. Unde venis ?

B. Venio inferne.

A. Quod negotium erat tibi infra ?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea ?

Whence come you ?

I come from below.

What Business was there for you below ?

I went to make Water.

Sit now at the Table, and tarry in the Chamber until I come back.

What shall I do in the mean time ?

A. Edisce *prælectionem* in crastinum diem, ut redas eam mihi ante coenam.

B. Edidici jam, *præceptor*.

A. Lude igitur.

B. Sed habeo nullos *colufores*.

A. Invenies nonnullos in hac vicinia, ex tuis *condiscipulis* etiam.

B. Non curo id nunc; malim (si placet tibi) *ediscere* de catechismo in *dominicum diem*.

A. Ut libet.

B. Si quis quærat te, quid dicam illi?

A. Dic me *prodiisse*, sed *reversurum* *mox*.

Get off thy Lesson against To-morrow, that thou mayest say it to me before Supper.

I have got it already, Master.

Play then.

But I have no Play-Fellows.

You will find some in this Neighbourhood, of your School-fellows too.

I do not care for that now; I had rather (if it please you) get out of my Catechism against the Lord's Day.

As you please.

If any one enquires for you, what shall I say to him?

Tell him that I am gone abroad, but will return presently.

COLL. VIII.

A. Visne dare mihi *unicam* pennam?

B. Non dantur mihi.

A. Hem! *negas* mihi tantillam rem? Quid si rogarem *magnum* quidam?

B. Fortasse *ferres* *repulsam*.

Will you give me one Pen?

They are not given to me.

How now! do you deny me so small a Matter? What if I should ask any great Thing?

Perhaps you'd have a Denial.

A. Crede

A. Credo equidem ; age,
non peto dono, visse com-
modare ? reddam tibi cras.

B. Non recuso, modo
ne abutaris.

A. Non abutar.

B. Cave ne moveas pe-
dem hinc antequam rede-
am.

A. Movebo nusquam,
dummodo redeas mature,
alioqui non expectabo tu-
um reditum.

I think so indeed ; come,
I do not ask it as a Gift,
will you lend it me ? I
will give it you again
To-morrow.

I do not refuse, so be
you do not abuse it.

I will not abuse it.

See you do not stir a
Foot from hence before I
come again.

I will stir no whitther,
so be you return in time,
otherwise I will not wait
your Return.

C O L L. IX.

A. Visne commodare
mihi tuum Terentium ?

B. Volo equidem, modo
repetas illum a Conrado,
cui dedi utendum.

A. Quo signo vis repe-
tam ?

B. Nempe hoc, quod
habeo ejus epistolas.

A. Id est satis mihi.

B. Sed quando reddes ?

A. Quum descripsero
contextum in tres aut
quatuor prælectiones.

B. Matura igitur, ne
incommodes meo studio.

A. Maturabo.

Will you lend me your
Terence ?

I will truly, so be you
fetch it from Conradus, to
whom I gave it to use.

By what Token will
you that I fetch it ?

Truly by this, that I
have his Epistles.

That is enough for me.

But when will you give
it me again ?

When I shall have
written out the Context
on three or four Lessons.

Make haste then, lest
you hinder my study.

I will make haste.

Corderii Colloquiorum

B. Sed *beus*, cura ne macules, alioquin *ægre* commodabo posthac.

A. Nempe *effem* indignus beneficio.

But *ho*, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

Truly I should be unworthy of your kindness.

COLL. X.

A. Vidistine librum meum?

B. Quem librum quaeris?

A. Ciceronis epistolas.

B. Ubi reliquisti?

A. Oblitus sum in schola.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accepisse.

B. Cur non adis præceptorum? solet (ut scis) aut ferre ea quæ relicta sunt a nobis in museolum, aut dare alicui qui reddat.

A. Mones bene, quam obliuiosus sum qui non cogitaveram istud!

Did not you see my Book?

What Book do you seek for?

Cicero's Epistles.

Where left you it?

I forgot it in the School.

That was your Negligence.

I confess, but in the mean time tell me, if you know any one took it.

Why do not you go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them some body who may give us them again.

You admonish well, how forgetful am I who had not thought of that!

COLL. XI.

A. Potestne dare mutuo mihi aliquantulum pecuniæ?

B. Quantum petis?

Can you lend me a little Money?

How much do you desire?

A. Quin-

Centuria Selecta.

9

A. *Quinque asses, si est commodum tibi.*

Five Pence, if it be convenient for you.

B. *Non habeo tot.*

I have not so many.

A. *Quot igitur ?*

How many then ?

B. *Tantum quatuor.*

Only four.

A. *Bene sane, da mihi istos quatuor.*

Well indeed, give me those four.

B. *Dabo dimidium si vis.*

I will give you half if you will.

A. *Cur non totum ?*

Why not all ?

B. *Quia opus est mihi duobus.*

Because I have need of two.

A. *Da mihi duos igitur queso.*

Give me two then, I pray.

B. *Sed non sufficient tibi.*

But they will not be sufficient for you.

A. *Petam ab aliquo alio.*

I will ask of somebody else.

B. *Accipe hos duos igitur. Quando reddes ?*

Take these two then. When will you give me them again ?

A. *Die Saturni, ut spero, cum pater venerit ad forum.*

Upon Saturday, as I hope, when my Father comes to the Market.

B. *Esto memor igitur.*

Be thou mindful then.

A. *Ne timeas.*

Do not fear.

C O L L. XII.

A. *Da mutuo mihi duos asses.*

Lend me two Pence,

B. *Nunc non est facile mihi dare.*

Now it is not easy for me to lend.

A. *Quid obstat ? Scio te accepisse pecuniam hesterno die.*

What hinders ? I know you received Money Yesterday.

B 4

B. Accepi

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

I have received indeed, but Books are to be bought, and other Things necessary for me.

A. Nolo remorari tuum commodum.

I will not hinder your Advantage.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo.

When I shall have bought what Things are needful for me, if anything be left, I will lend it.

A. Interea igitur expectabo sperans; sed quid si nihil superstitierit tibi?

In the mean time then I will wait in hopes; but what if nothing be left you?

B. Dicam tibi statim, ne expectes diutius frustra.

I will tell you forthwith, that you may not wait longer in vain.

A. Quando emes ea quæ decrevisti?

When will you buy those Things which you have designed?

B. Cras, ut spero, aut ad summum perendie.

To-morrow, as I hope, or at the farthest the Day after to-morrow.

COLL. XIII.

A. Abiitne tuus pater?

Is your Father gone?

B. Abiit.

He is gone.

A. Quota hora?

At what a Clock?

B. Prima pomeridiana.

At One in the Afternoon.

A. Quid dixit tibi?

What said he to you?

B. Monuit me multis verbis ut studerem diligenter.

He admonished me in many Words that I should study diligently.

A. Utinam facias sic.

I wish you would do so.

B. Faciam Deo juvante.

I will do it God helping.

A. Deditne

A. Deditne tibi pecuniam ?

B. Dedit, ut solet fere.

A. Quantum ?

B. Nihil ad te.

A. Fateor ; sed tamen quid facies ista pecunia ?

B. Emam chartam, et alia quæ sunt opus mihi.

A. Quid si amiseris ?

B. Ferendum erit æquo animo.

A. Quid si forte eguero, dabisne mutuo ?

B. Dabo mutuo, et libenter quidem.

A. Ago tibi gratias.

Did he give you Money ?

He did give, as he uses commonly.

How much ?

Nothing to you.

I confess; but yet what will you do with that Money ?

I will buy Paper, and other Things, which are needful for me.

What if you lose it ?

It must be borne with a patient Mind.

What if by chance I shall want, will you lend me ?

I will lend you, and willingly indeed.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater nunc ?

B. Puto eum esse Lugduni.

A. Quid agit illic ?

B. Negotiatur.

A. E quo tempore ?

B. Ab ipso initio mercatus.

A. Miror valde qui audeat commorari illic tam diu, cum sit tanta pestilentia in ea urbe.

Where is your Father now ?

I think that he is at Lyons.

What is he doing there ?

He is trading.

From what Time ?

Since the very Beginning of the Fair.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B 5

B. Non

B. Non est adeo mirandum.

A. Itane videtur tibi?

B. Ita, profecto, nam fuit alias in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc.

B. Sed quando est reversurus?

A. Nescio, expectamus in horas.

B. Deus reducat illum.

A. Ita precor.

B. Quonam abis nunc?

A. Recta domum, vale.

B. Vale tu quoque.

It is not so much to be wondered at.

Does it seem so to you?

Yes, indeed, for he has been at other times in greater Danger, but the Lord God has kept him always.

I believe it indeed, and will keep him yet.

But when is he to come back?

I know not, we expect him every hour.

God bring him back again.

So I pray.

Whither art thou going now?

Streight home, farewell.

Fare you well too.

COLL. XV.

A. Quid es ita lætus?

B. Quia pater meus modo venit.

A. Ain' tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modo; ut dixi tibi jam.

A. Jamne salutasti?

B. Salutavi quum descenderet ex equo.

For what are you so glad?

Because my Father is come just now.

Say you so, from whence came he?

From London.

When came he?

Just now; as I have told you already.

Have you saluted him already?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi ?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis.

B. Sed valetne pater ?

A. Recte, Dei beneficio.

B. Equidem plurimum gaudeo, tua causa et ejus, quod redierit peregre salvus.

A. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

B. Vide præceptorem, qui jam ingreditur scholam.

A. Eamus auditum prælectionem.

What more did you for him ?

I pull'd off his Spurs and Boots.

I wonder you did not stay at Home because of his coming.

Neither would he suffer it, nor would I, especially now, when the Lesson is to be heard.

You advise well for yourself, who have a Regard to your Time.

But is your Father well ?

Well, by God's Blessing.

Truly I am very glad, for your sake, and his, that he is returned from abroad safe.

You do as becomes a Friend, but we will talk to-morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater ?

B. Ivit domum modo.

A. Quid eo ?

B. Petitum nobis opsonium.

A. Quid opus est vobis opsonio nunc ?

Where is your Brother ?

He went Home just now.

Why thither ?

To fetch us Victuals.

What Need have you of Victuals now ?

B. In

B. In merendam.

A. An non habetis in
arca vestra?

B. Non.

A. Quid ita non?

B. Quia *mater* non so-
let dare nobis *opsonium*,
nisi in *præsens tempus*.

A. Nempe, quia novit
vos esse gulosos.

B. Quomodo sumus gu-
loso?

A. Quia *fortasse* devo-
ratis uno *convictu* quod da-
tum fuerat in tres.

B. Tace, ego dicam
præceptori te vocare nos
gulosos.

A. Tace, ego dicam
præceptori fratrem tuum
discurrere perpetuo.

B. Atqui non solet pro-
dire, nisi cum bona venia
præceptoris.

A. Atqui fallit præ-
ceptorem.

B. Quomodo fallit
eum?

A. Nam non est mens
præceptoris, ut prodeat ter
quotidie.

B. Sine illum venire,
videbis quid respondeat.

For our Drinking.

Have you not in your
Chest?

No.

Why not?

Because my Mother does
not use to give us *Victuals*,
but for the *Present Time*.

Forsooth, because she
knows you are Gluttons.

How are we Gluttons?

Because perhaps you de-
vour at one Meal what had
been given for three.

Hold your Tongue, I
will tell the Master you
call us Gluttons.

Hold your Tongue, I
will tell the Master that
your Brother runs up and
down perpetually.

But he does not use to
go out, but with the good
Leave of the Master.

But he deceives the Mas-
ter.

How does he deceive
him?

For it is not the Mind
of the Master, that he
should go out three Times
every Day.

Let him come, you shall
see what Answer he will
give.

A. Imo,

A. Imo, videat quid
respondeat præceptori.

Nay, let him see what
he will answer the Master.

COLL. XVII.

A. Quando expectas re-
ditum patris?

When do you expect the
Return of your Father?

B. Ad octavum diem
hinc.

At the eighth Day from
hence.

A. Qui scis diem?

How know you the Day?

B. Pater ipse scripsit ad
me.

My Father himself wrote
to me.

A. Adventus ejus, ut
spero, ditabit te.

His coming, as I hope,
will enrich thee.

B. Ero ditior Cræso,
si venerit bene nummatus.

I shall be richer than
Cræsus, if he come well
moneyed.

A. Reddes mihi mutu-
um tunc?

Will you restore me
what you borrowed then?

B. Ne dubites, quin si
tibi opus erit amplius, non
modo reddam mutuum, sed
etiam referam gratiam.

Do not doubt, but if
you have any need of more,
I will not only restore what
I borrowed, but also will
return the Favour.

A. Quomodo?

How?

B. Dabo mutuam pecu-
niam vicissim.

I will lend you Money
again.

A. Nihil opus erit, ut
spero.

There will be no need,
as I hope.

B. At nescis quid possit
accidere.

But you know not what
may happen.

A. Ago tibi gratias;
saluta patrem, ubi redierit,
meo nomine.

I thank you; salute your
Father, when he comes
back, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

C O L L. XVIII.

A. Cur *rides* solus ?Why *do you laugh* alone ?B. Quid *refert* tua ?What *does that concern*

you ?

A. Quia *fortasse* rides
*me.*Because *perhaps* you
laugh at *me.*B. Unde *oritur* ista sus-
picio ?Whence *arises* that Sus-
picion ?A. Quia *es* malus.Because *you are* bad.B. Omnes fumus mali-
quidem, at ego non sum
pejor te.We are all *bad* indeed,
but I am not worse than
you.A. Nemo ridet igitur,
nisi irrideat aliquem ?Does nobody laugh *then*,
unless *he laugh* at some-
body ?B. Non intelligo *sic*, sed
qui ridet solus, ut *audiui*
sæpe, aut est *stultus*, aut
cogitat aliquid mali.I do not mean *so*, but *be*
that laughs alone, as I have
heard often, either is a Fool,
or thinks some Mischief.A. Nescio *cujus* senten-
tia *ista* sit, sed *cujuscunque*
sit, non est *perpetuo* vera ;
tamen accipio *admonitio-*
nem in bonam partem, et
moneo te *vicissim*, ut ca-
veas *esse* suspiciosus, nam
mors est aptissima *timidis* et
suspiciosis, ut est in *nostro*
moralis carmine.I know not *whose* Say-
ing *that is*, but *whose-*
ever it is, it is not *always*
true ; yet I take your *Admo-*
nition in good part, and I
admonish you again, *that*
you would beware of being
suspicious, for Death is the
fittest for *timorous* and *sus-*
picious Persons, as it is in
our moral Verse.B. Memini, boni consulo
tuam *admonitionem*.I remember, I take in
good Part your *Admonition*.

C O L L. XIX.

A. Quantum pecuniæ
habes ?

B. Assẽm cum semisse ;
quantum habes tu ?

A. Non tantum.

B. Quantum igitur ?

A. Unicum assẽm.

B. Vis dare mutuo mihi ?

A. Est mihi opus.

B. In quem usum ?

A. Ad emendam char-
tam.

B. Reddam tibi hodie.

A. Addendum fuit Deo
juvante.

B. Sic præceptor docet
ex verbo Dei, sed non pos-
sum assuescere.

A. Fac assuescas.

B. Quomodo id fiet ?

A. Si cogites sæpe nos
sic pendere a Deo, ut possi-
mus nihil sine ejus auxilio.

B. Das mihi bonum
consilium.

A. Quale velim dari
mihi.

B. Sed ut redeamus ad
propositum, dabis mutuo
mihi istum assẽm ?

How much Money have
you ?

A Penny with a halfpen-
ny ; How much have you ?

Not so much.

How much then ?

One Penny.

Will you lend it me ?

I have need of it.

For what Use ?

To buy Paper.

I will give it again to
you to Day.

You should have added
God helping.

So the Master teaches
out of the Word of God, but
I cannot use myself to it.

See you do use yourself
to it.

How shall that be done ?

If you consider often that
we so depend upon God,
that we can do nothing
without his Help.

You give me good Coun-
sel.

Such as I would have
given me.

But that we may return
to our purpose, will you
lend me that Penny ?

A. Miror

A. Miror te petere mutuo a me, qui habes plus quam ego.

B. Est quidam scholasticus transiens hac, qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam cito?

B. A cœna ibo domum, ut petam a matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, how will you restore it so soon?

After Supper I will go home, that I may ask it of my Mother.

What if she will not give it you?

She will not delay, when I shew her the Book.

COLL. XX.

A. Accepi pecuniam a patre hodie, si forte tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tua liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocasti me saepe beneficiis.

I have received Money of my Father to Day, if perhaps you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for what one of a thousand does that?

I believe very few, yet you have incited me often with Kindnesses.

B. Illa

B. Illa fuerunt adeo parua, ut non sint digna commemoratione.

A. Non est paruum beneficium, quod profectum est ab optima voluntate.

B. Utinam expenderemus tam beneficia Dei erga nos, quam solemus hominum.

A. Ille faxit, ut exerceamus nos in ea cogitatione, et sæpius, et diligentius.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem sæpius erga nos.

Those were so small, that they are not worth the mentioning.

It is not a small Kindness, which proceeded from a very good will.

I wish we did consider as much the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both more often, and more diligently.

That truly is necessary, if we would experience his Kindness often towards us.

COLL. XXI.

A. Quid sibi vult quod absueris hac tota hebdomade?

B. Oportuit me manere domi.

A. Quamobrem?

B. Ut adessem matri, quæ ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei sæpius.

A. Quid legebas?

B. Aliquid ex sacris libris.

What means it that you have been absent this whole Week?

I was obliged to stay at Home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Illud

A. *Istud fuit sanctum et laudabile ministerium ; utinam omnes sic studerent verbo Dei. Sed quid ; agebas nihil aliud ?*

B. *Quoties erat opus ministrabam illi cum ancilla.*

A. *Suntne hæc vera ?*

B. *Habeo testimonium.*

A. *Profer illud.*

B. *Ecce !*

A. *Quis scripsit ?*

B. *Noster famulus, nomine matris.*

A. *Agnosco manum ejus, quia attulisti mihi sæpe ab illo.*

B. *Licetne igitur redire in meam sedem ?*

A. *Quidni liceat, cum satisfeceris mihi ?*

B. *Ago tibi gratias præceptor.*

That was an holy and laudable Service ; I wish all People did so study the Word of God. But what ; did you do nothing else ?

As oft as it was needful I served her with the Maid.

Are these Things true ?

I have a Note.

Produce it.

See here !

Who wrote it ?

Our Man, in the Name of my Mother.

I know his Hand, because you have often brought me from him.

May I therefore return into my Seat ?

Why may you not, seeing you have satisfied me ?

I give you Thanks Master.

COLL. XXII.

A. *Salve præceptor.*

B. *Venis auspicato, quid nuncias ?*

A. *Meus pater orat ut eamus una in nostros hortos suburbanos animi causa.*

B. *Serenitas cæli invitat vos ad eam rem, et nunc sumus feriati.*

God save you Master.

You come luckily, what News do you bring ?

My Father begs of you that we may go together into our Gardens in the Suburbs for our Diversion.

The Brightness of the Weather invites you to that Thing, and now we keep Holiday.

A. *Sed*

A. Sed quid videbimus
hic jucundum adspectu?

B. Varias et pulchras
arbores cum fructibus suis,
et miram varietatem
herbarum et florum.

A. Est nihil hoc tem-
pore jucundius illis rebus.

B. Ea est beneficentia
Dni erga nos.

A. Quam debemus ex-
cellere assiduis laudibus;
expecta paulisper, dum mu-
togam, ut sim expeditior
ambulandum. Jam sum
paratus, eamus, sed estne
mater domi?

B. Expectat nos præ fo-
bus.

A. Bene est, vide ut sa-
lutes eum decenter.

B. Admoniti sumus de
hoc a te sæpius.

But what shall we see
there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of
Herbs and Flowers.

There is nothing at this
Time more pleasant than
those Things.

That is the Bounty of
God towards us.

Which we ought to ex-
tol with continual Praises;
stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He carries for us at the
Door.

It is well, see that you
salute him decently.

We have been admo-
nished of this by you often.

COLL. XXIII.

A. Tuus frater aut gar-
rit semper in concione, aut
sepius, aut incitat ali-
um; ex quo fit, ut sit
sepe notandus, ac deinde
apulet.

Your Brother either is
prating always at the Ser-
mon, or fooling, or pro-
voking somebody; from
whence it comes to pass,
that he is often to be set
down, and then is whipt.

B. Quid

B. Quid vis faciam ?

What will you that I do ?

A. Cur non mones sæpe?

Why do not you admonish him oft ?

B. Nunquam desisto *monere.*

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quod me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliqua parte.

You need not pray me, I will never cease, till (God willing) he reform himself in some Measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem, nosse cætera.

So you will use Cato's Precept, when you admonish any one, you know the rest.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

But I pray thee, my Abraham, that, as oft as you set him down, you would tell it me,

A. Nunquam esset finis, adeo frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiores, quum peccaverit denique, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he transgresses again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem ; facies igitur quod rogo ?

So I hope, indeed ; will you do then what I ask ?

A. Ego vero, ac libens.

I will indeed, and willingly.

COLL. XXIV.

A. Emistine *scalpellum*
t *volebas* nuper?

Have you bought a
Penknife as you designed
lately?

B. Non emi.

I have not bought one.

A. Quid *obstitit*? nam
fixeras mihi te empturum
odie.

What *hindred*? for you
told me you would buy
one *to-day*.

B. *Dixeram* quidem, sed
postea venit mihi in men-
tem, *præstare* ut *expectem*
mercatum futurum *proxime*
in hac ipsa urbe.

I told you *indeed*, but
afterwards it came into my
Mind, that it would be
better to *stay till the fair*
that is to be *next* in this
very City.

A. Quid *lucri* facies
inde?

What *Gain* will you
make by that?

B. Et emam *minoris*, et
melioris notæ, nemp, ex
officinis *Germaniæ*.

I shall both buy it for
less and of a better *Mark*,
to wit, from the *Shops* of
Germany.

A. Quis dedit tibi istud
consilium?

Who gave you that
Advice?

B. Noster *Hieronymus*.

Our *Jerom*.

A. Fecit *bene*, nam de-
emus dare *bonum* *consilium*
semper *amicis*.

He did well, for we
ought to give good *Advice*
always to our *Friends*.

B. *Tantumne* *amicis*
gitur?

Only to our *Friends*
then?

A. Imo et *inimicis* fa-
vor, quia *Christus* noster
optimus *præceptor* jubet sic.

Yes and to our *Enemies*
I confess, because *Christ* our
best *Master* bids us do so.

B. *Utinam* *conserveamus*
ius *doctrinam* *bene* *infix-*
m *memoriæ*, ac *sequamur*
in *perpetuo*.

I wish we may keep his
Doctrine well fixed in our
Memory, and may follow
it *perpetually*.

A. Ille

A. Ille spiritus bonus
faxit, cujus unius instinctu
animi nostri accenduntur
ad agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose only
Instinct our Minds are in-
flamed to do well.

You pray well.

C O L L. XXV.

A. Præceptor, visne
dare præmiolum?

B. Quamobrem?

A. Causa victoriæ.

B. Ubi sunt tui compa-
res?

A. Hic sunt Hugo et
Audax.

B. Heus nomenclator!
suntne hi victores hac heb-
domade?

A. Habent paucissimas
notas omnium.

B. Ergo sunt victores:
quid aliud quæro ex te?
Quod præmium petitis igi-
tur?

A. Quod placuerit tibi.

B. Quo jure debso?

A. Ex promisso.

B. Dicitis æquum; nam
quicquid est recte promif-
sum, debet præstari.

A. Sic didicimus ex te.

Master, will you give
me a little Reward?

What for?

On the Account of Vic-
tory.

Where are your Fel-
lows?

Here are Hugh and
Audax.

Soho Monitor! are these
Conquerors this Week?

They have the fewest
Marks of all.

Therefore they are Con-
querors: what else do I ask
of thee? What Reward do
you desire then?

What shall please you.

By what right do I owe?

By Promise.

You say fair; for what-
soever is rightly promised,
ought to be performed.

So we have learnt of
you.

B. Ecce

B. Ecce vobis pennæ
singulæ ad scribendum, ac
ne putetis esse vulgares,
sunt ex earum genere, quæ
appellantur vulgo Hollan-
dicæ.

See here for you Pens
apiece to write with, and
that you may not think
that they are common
ones, they are of their
Kind, which are called
commonly Holland Pens.

A. Agimus tibi gratias,
præceptor.

We give you Thanks,
Master.

B. Quin potius agite gra-
tias Deo, auctori omnium
bonorum, qui dat prosperos
successus studiis vestris; vos
autem pergitte diligenter in
studio literarum.

But rather give Thanks
to God, the Author of all
good Things, who gives
prosperous Success to your
Studies; and do you go on
diligently in the Study of
Letters.

A. Dabimus operam,
quantum Deus juvabit nos.

We will do our Endea-
vour, as much as God shall
help us.

B. Omnia nostra sunt
vana sine ejus ope.

All our doings are vain
without his Help.

C O L L. XXVI.

A. Quando es profectu-
rus domum?

When are you to go
Home?

B. Cras, Deo juvante.

To-morrow, God help-
ing.

A. Quis jussit?

Who ordered?

B. Pater.

My Father.

A. Sed quando jussit?

But when did he order?

B. Scripsit ad me supe-
riore hebdomade.

He writ to me the last
Week.

A. Quo die accepisti li-
teras?

Upon what Day did you
receive the Letter?

B. Die Veneris.

Upon Friday.

A. Quid

A. Quid *literæ* contine-
bant præterea ?

B. Omnes recte valere,
et initium vindemiæ fore
proxima hebdomade.

A. O fortunatum pue-
rum qui prosperas vindemi-
atum !

B. Vis dicam patri meo,
ut accersat te ?

A. Quam acceptum fa-
ceres mihi !

B. Sed vereor ut velit.

A. Imo, gaudebit, tum
propter nostram conjunctio-
nem, tum quod colloquendo
Latine exercebimus nos, et
conferemus una interdum de
studio.

B. Oh ! exilio gaudio.

A. Amabo te cura id,
mi animule.

B. Senties ; interim pre-
cemur Deum, ut vertat
nostra facta et consilia in
gloriam sui nominis.

A. Mones bene, et certe
expedit facere ita.

What did the Letter con-
tain beside ?

That all are well, and
that the Beginning of Vin-
tage will be the next Week.

O fortunate Boy who
hastens to the Vintage !

Will you that I tell my
Father, that he may send
for you ?

How acceptable a Thing
would you do to me !

But I am afraid he will
not.

Nay, he will be glad,
both for our Acquaintance,
and also because in talking
together in Latin we shall
exercise ourselves, and shall
confer together sometimes
about our Study.

O ! I leap for Joy.

I pray you take care of
that, my Dear.

You shall find it ; in the
mean Time let us pray to
God, that he would turn
our Actions and Counsels to
the Glory of his Name.

You advise well, and
certainly it is expedient to
do so.

C O L L. XXVII.

A. Habesne duas aut
tres pennas ?

B. Habeo tantum duas.

A. Da commodato mihi
unam.

B. Non faciam.

A. Cur non ?

B. Ne abutaris.

A. Memento, fortasse a-
liquando rogabis me ali-
quid frustra.

B. Atqui Christus jubet
nos compensare malum bo-
no.

A. Nondum didici il-
lud.

B. Sed oportet te dis-
cere, si cupis esse discipulus
Christi.

A. Quid cupit magis ?

B. Disce igitur imitari
magistrum.

A. Discam progressu
temporis.

B. Præstaret incipere
nunc.

A. Urges me nimis,
nondum complevi octavum
mum, ut mater ait.

B. Est semper tempus
vivi bene ; sed inte-
ne succenseas mi-
hi, quæso, jocabar enim,
ut

Have you two or three
Pens ?

I have but two.

Lend me one.

I will not do it.

Why not ?

Lest you abuse it.

Remember, perhaps
sometime you will ask
me something in vain.

But Christ bids us re-
quite Evil with Good.

I have not yet learnt
that.

But it behoves you to
learn, if you desire to be
the Disciple of Christ.

What do I desire more ?

Learn then to imitate
your Master.

I shall learn in process
of Time.

It would be better to
begin now.

You urge me too much,
I have not yet compleated
the eighth Year, as my
Mother says.

It is always Time to do
well ; but in the mean
Time be not angry with
me, I pray, for I jested
that

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid vales, nam datur tibi dono a me.

A. Habeo tibi maximas gratias.

that I might invite you to talk a little, while we are at Leisure, look here's a Pen for you, and that not at all the worst.

I will give it you again presently, when I have writ out something.

Do not give it me again.

What shall I do then?

Whatsoever you will, for it is given you as a Gift by me.

I give you very great Thanks.

COLL. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quod offers illinc?

B. Scalpellum.

A. Quanti emisisti?

B. Duobus assibus.

A. Estne bonum?

B. Est a Germania, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence come you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not do wisely enough who trustest any Tradesman.

What should I do?

A. Do

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

A. Quasi sint nulli fallaces ejusmodi.

B. Puto esse plurimos.

A. Sed omittamus hæc, et experiamur potius scalpellum.

B. Experientia docebit nos.

A. Accipe et tenta, obsecro; nam non probavi nisi levissime, idque inter emendum.

B. Papæ! quis docuit te eligere tam prudenter?

A. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

B. Profecto decuit te optime hic.

A. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

You should have got some skilful Body, who might have chose the best for you.

Here I was mistaken I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

As though there were no Knaves of that Sort.

I think there are many.

But let us omit these Things, and try rather the Penknife.

Experience will teach us.

Take it and try it, I pray; for I have not try'd it but very slightly, and that as I bought it.

Strange! who taught you to chuse so prudently?

Do you ask? do not you remember that the Master tells us so oft, that it is God alone who teacheth good Things?

Truly he taught thee very well here.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor
idem; nec solum nobis,
sed omnibus piis.

A. Facis ut decet pium
puerum.

B. Sed estne tempus ut
conferamus nos in audito-
rium?

A. Sic est, fume libros,
et eamus una.

I too pray the same;
and not only for us, but
for all the Godly.

You do as becomes a
pious Boy.

But is it not Time that
we betake ourselves into
the Auditory?

So it is, take your Books,
and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir-
gilium in duos dies, si po-
test fieri, nullo incommo-
do tuo.

B. Profecto non possum.

A. Cur non?

B. Quia Gerardus qui
accepit commodato nuper
a me opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum homi-
nem!

B. Tantumne ingratum?

A. Imo verò, et ingra-
tum et malum. Sed potu-
itne oppignorare rem tuam
re inconsulto?

Lend me Virgil for two
Days, if it may be done,
without any Inconveni-
ence to you.

Truly I cannot.

Why not?

Because Gerard who
borrowed it lately of me
has laid it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he
pawn it?

For three Pence, as he
says.

O ungrateful Man!

Only ungrateful?

Yes indeed, both un-
grateful and wicked. But
could he pawn your Thing
without consulting you?

B. Potuit,

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam a patre brevi.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probe, nam se præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut scis bene tibi.

B. Et optime tibi.

He could, as you see it is done.

Yet he ought not.

Thou hast touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

How should he return it?

He says that he shall receive Money from his Father shortly.

What if he deceive you?

It may be done, but yet I will wait for some Days what will be, and then I will take Advice.

Nothing is more safe than good Advice.

You remember well, for so the Master hath dictated to us; but would you any thing else?

That it may be well to you.

And very well to you.

COLL. XXX.

A. Quis *novus* deauratus liber est iste, quem offentas tam magnifice?

B. Terentius.

A. Ubi fuit impressus?

B. Luteriæ.

A. Quis dedit eum tibi?

B. Emi mea pecunia.

A. Unde nactus es pecuniam?

B. Quæris istud stulte, quasi ego furatus sim.

A. Absit a me cogitare istud. Sed rogabam animi causa.

B. Nec ego reprehendi dictum tuum serio; sed solemus joculari eo modo cum familiaribus.

A. Nihil prohibet joculari, modo Deus ne offendatur. Sed age revertamur ad propositum; de quo emisisti istum Terentium?

B. De Clemente.

A. Illone circumforaneo bibliopola.

B. Maxime.

A. Quanti constitit?

B. Decem assibus.

What *new* gilt Book is that, which you shew so proudly?

Terence.

Where *was* it printed?

At Paris.

Who gave it you?

I bought it with my Money.

Where got you Money?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's Sake.

Nor did I blame your Saying in Earnest; but we use to jest after that Manner with our Acquaintance.

Nothing hinders to jest, so be God be not offended. But come let us return to our Purpose; of whom did you buy that Terence?

Of Clement.

Of that peddling Bookseller?

Yes.

How much cost it?

Ten Pence.

A. Nihilne

A. Nihilne amplius ?

B. Nihil omnino.

A. Profecto pretium est vile satis, præsertim cum sit auratus, et adeo eleganter compactus ; erantne alii codices similes ?

B. Duo vel tres.

A. Deduc me, quæso, ad illum.

B. Eamus.

No more ?

Nothing at all.

Truly the Price is cheap enough, especially since it is gilt, and so finely bound ; where there any other Books like it ?

Two or three.

Bring me, I pray, to him.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber tuus ?

B. Ostende mihi.

A. Agnosco meum ; ubi invenisti ?

B. In Schola.

A. Ago tibi gratias quod collegeris eum.

B. Atqui nunc esses notandus, si vellem agere tecum summo jure.

A. Quid ita ?

B. Nescis nostras scholasticas leges ?

A. Ipsæ leges cupiunt regi jure.

B. Quo jure nostræ leges reguntur ?

A. Æquitate et præceptoris arbitrio, qui condidit eas nobis privatim.

Is not this Book yours ?

Shew it me.

I know it to be mine ; where found you it ?

In the School.

I give you Thanks that you took it up.

But now you should be set down, if I would deal with you in strict Law.

Why so ?

Do not you know our School Laws ?

The very Laws desire to be ruled by Right.

By what Right are our Laws governed ?

By Equity and the Master's Pleasure, who made them for us privately.

Præterea, non solet esse tam severus in eo quod peccatum est negligentia vel oblivione.

B. Ego expertus sum sæpius sic; sed quomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quaeso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss thro' Negligence or Forgetfulness.

I have found it often so; but however you offend, your Cause must be pleaded before the Monitor.

I am not afraid to plead my Cause where there is nothing of Danger.

I hold my Tongue.

But, I pray, what Need is there that the Monitor should know that? for God has not been offended here.

Well I will conceal it.

You will do well.

But hark you, remember to return like for like.

I will remember.

C O L L. XXXII.

A. Quando repetes scholam?

B. Nescio.

A. Cur non admones patrem de ea re?

B. Quid putas me curare?

A. Parum admodum, ut credo.

When will you go again to School?

I know not.

Why do you not put your Father in Mind of that Thing?

What do you think I care?

Very little, as I believe.

B. Et

B. Est satis signi te non amare literas.

A. Scio legere, scribere, loqui Latine mediocriter, quid opus est mihi tanta scientia? scio plura quam tres papistici sacerdotes.

B. O miserum adolescentem! sicine contemnitis inestimabilem?

A. Unde videor miseri tibi?

B. Amice! feci tibi nullam injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quod contemnis id quod parit felicitatem.

A. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

B. Imo ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent nisi iis qui abutuntur. Mirum est nulla possessio pretiosior quam virtus et cognitio honestarum rerum.

A. Vis concionari igitur, video.

It is Sign enough that you do not love Learning.

I understand to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you contemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay those Things have been the Destruction of many, altho' Riches are the Gift of God, and do no Hurt, but to those that abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

B. Utinam audivisses
divinas conciones *diligen-*
ter.

A. Hem obtundis me,
munquid vis?

B. Ut Deus det tibi
bonam mentem.

A. Fortasse est tibi ma-
gis opus ea quam mihi.

B. Vale.

I wish you had heard
godly Sermons *diligently.*

Oh you tire me, *would*
you any Thing?

That God would give
you a right Mind.

Perhaps you have more
need of that than I.

Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis,
tu es semper fere otiosus,
aut garris aut ineptis.

B. Quid vis faciam?

A. Stude diligenter.

B. Cur mones me istud?

A. Pro meo amore in te,
suaque utilitate.

B. Mones frustra.

A. Quid ita?

B. Quia animus non est
in literis.

A. Quid velles ergo?

B. Discere aliquam ar-
tem aptam ingenio meo.

A. Jamne cogitasti quæ-
nam ars placeat tibi potis-
simum?

B. Jampridem.

I wonder what you
mean, you are always al-
most idle, you are either
prating or playing the
Fool.

What would you have
me do?

Study *diligently.*

Why do you advise me
to that?

Out of my Love to you,
and for your Good.

You advise in vain.

Why so?

Because my Mind is not
for Learning.

What would you do then?

Learn some Trade suitable
to my Genius.

Have you considered
already what Trade pleases
you best?

Long since.

A. Cur

A. Cur ergo non admones patrem ?

B. Nunquam ausus sum.

A. Cur non ?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imo oro te, dic præceptori meis verbis, nam verecundia prohibet me. Facies quod rogo ?

A. Faciam certe, idque libentissime ; nam tædet me valde videre te adeo remissum.

B. O quam gratum feceris mihi !

A. Sed præceptor vocabit te.

B. Quid tum ? occasio oblata reddet me audacem ad aperiendam meam mentem libere.

A. Judicas recte.

B. Fac tu igitur, memineris tui promissi, deinde denuncia quid ille responderit.

A. Alioquin essem inutilis nuncius tibi.

Why then do not you acquaint your Father ?

I never durst.

Why not ?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay, I desire you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask ?

I will do it certainly, and that very willingly ; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me !

But the Master will call for you.

What then ? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, you remember your Promise, afterward tell me what he shall answer.

Otherwise I should be an useless Messenger to you.

C O L L. XXXIV.

A. Euge, *audi vi sororem tuam nupsisse.*

B. Audisti *verum.*

A. *Quis est maritus ejus?*

B. *Quidam civis Lugdunensis, progenitus honestis parentibus.*

A. *Estne dives?*

B. *Sic habetur, sed tamen meus pater facit hæc longe pluris: Primum, quod sit bene moratus adolescens; deinde, quod sit non solum doctissimus, sed etiam amantissimus bonarum literarum; denique, quod sit verus cultor Dei, et summus observator Christianæ religionis.*

A. *Narras mihi egregios titulos adolescentis. O felicem sororem!*

B. *Dixeris felicem sane, haud abs re, siquidem sic agnoscat illud bonum perpetuo, ut meminerit semper profectum esse ex bonitate Dei, atque ob id agat ei immortales gratias.*

O Brave, *I have heard that your Sister is married.*

You have heard the *Truth.*

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father values these Things far more: First, that he is a well behaved young man; then, that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing always, that she may remember always it proceeded from the Goodness of God, and for that give him immortal Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est a parentibus in Christiana doctrina.

A. Sed jam domestica negotia revocant me alio, ergo vale.

B. Vale tu quoque, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipue patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissime.

I believe she will do that.

So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestick Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my Service to all your Friends, especially to your Father and Mother, and the new married Woman, and tell her I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

C O L L. XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi a matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quotum annum agit frater?

A. Octavum.

B. Quid ais? loquitur Latine.

How many Years old are you?

Thirteen, as I have heard of my Mother. How many Years old are you?

Not so many.

How many then?

Twelve.

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latine, effert nihil Anglicum, nisi causa declarandi aliquid; quin etiam non audemus alloqui patrem nisi Latine.

B. Nunquam loquimini igitur Anglice?

A. Solum cum matre, idque certa quadam hora cum illa jubet nos vocari ad se.

B. Quid agitis cum familia?

A. Loquimur raro cum familia, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latine.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cuius dono habemus patrem qui curat nos erudiendos tam accurate.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, speaks nothing in English, unless for the sake of explaining something; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you do with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any time Need require that we speak to them, we use the English Tongue, as we use to do with our Mother.

O you are happy, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certe

B. Certe laus et honor
ejus rei debetur cœlesti pa-
tri unico.

Certainly *the Praise* and
Honour of that thing is ow-
ing to our heavenly Father
only.

A. Sed quid agimus?
jam audio catalogum reci-
tari.

But *what* do we? now
I hear *the Bill* is a calling.

B. Festinemus igitur.

Let us make haste *then*.

C O L L. XXXVI.

A. Venitne pater ad
mercatum?

Is your Father come to
the Market?

B. Convenit me hodie
mane cum surgerem e lecto.

He came to *me* to Day
Morning when *I* was ri-
sing out of Bed.

A. Petiisti nihil ab eo?

Did you ask *nothing* of
him?

B. Imo, pecuniam.

Yes, *Money*.

A. Et dedit tibi?

And *did he* give you it?

B. In præsentia.

For the present.

A. Quantum obsecro?

How much *I* pray you?

B. Viginti asses.

Twenty *Pence*.

A. Papæ! viginti asses,
qui sit ut audeat committere
tantum pecuniæ tibi?

Ostrange! *Twenty Pence*,
how comes it to pass *that*
he dare *trust* so much *Mo-
ney* with you?

B. Quia novit me esse
frangi dispensatorem, siqui-
dem semper reddo illi ratio-
nem usque ad teruncium.

Because *he* knows *me* to
be a good *Husband*, since *I*
always give him an *Ac-
count* to a Farthing.

A. Sed impetravisti
egre fortasse?

But you got it difficultly
perhaps?

B. Imo facillime, atque
cum gratia.

Nay *very easily*, and
with good Will.

A. O mitem parentem !
 B. Certe *mitissimum*.
 A. Sed *ut* redeamus *ad*
rem, quid facies ista pecu-
 nia ?
 B. Emam libros, et alia
 necessaria mihi.

A. Potestne dare mutuo
 mihi aliquid ?

B. Possum modo eges.

A. Nisi egerem, non pe-
 terem.

B. Quantum vis acci-
 pere a me ?

A. Quinque asses.

B. Accipe.

A. O verum amicum !

B. Non est *verus* ami-
 cus qui non iuvat amicum
 in tempore, si habet unde
 iuvat.

A. Certus amicus, ut est
 in proverbio, cernitur in
 incerta re.

B. Quando reddes mu-
 tuum ?

A. Ubi primum pater
 venerit in hunc urbem.

B. Quando speras ven-
 turum ?

A. In mercatu prox-
 imo, nempe, ad octavum
 diem Octobris.

O mild Father !

Truly *very mild*.

But *that* we may return
to the Matter, what will
 you do with that Money ?

I will buy *Books*, and
other Things necessary for
 me.

Can you lend me *some* ?

I can if you want.

Unless *I needed*, I should
 not ask.

How much will you
 have of me ?

Five Pence.

Take them.

O true Friend !

He is not a *true Friend*
who does not help *his*
Friend in Time, if he has
wherewith he may help
 him.

A *sure Friend*, as it is in
 the Proverb, is tried in a
 doubtful Matter.

When will you restore
 what you've borrowed ?

As soon as *my Father*
 shall come into *this City*.

When do you hope he
 will come ?

The next Market, *to*
wit, on the Eighth Day
 of *October*.

C O L L. XXXVII.

A. Nescis *vetitum esse*
loqui *submisſe* inter nos ?

B. Quidni ſcirem, *cum*
præceptor inculcet nobis
cauſas ejus rei tam ſæpe !

A. Cur igitur faciebas
contra modo ?

B. Quia *Iſaacus cœpe-*
rat alloqui me.

A. Quid *tum ?* debuisti
admonere illum, non imi-
tari.

B. Debui, *ſed tunc non*
venit mihi in mentem.

A. Sed *interim es no-*
tandus.

B. Minime *vero, niſi*
ſis eſſe ſeverior ipſo præ-
ceptore.

A. Dic *mibi cauſam.*

B. Quia *præceptor vetat*
quæpiam notari, qui ſpon-
te agnovcrit delictum, mo-
do ne ſit tale factum quod
interdictum ſit verbo Dei.

A. Nonne præceptum
ſt a Deo ut obediamus
parentibus ?

B. Illud eſt quintum
præceptum decalogi.

Do not you know *that*
we are forbid to ſpeak low
among ourſelves ?

How ſhould I but know,
when the Maſter inculcates
upon us the Cauſes of that
Thing ſo often ?

Why *then* did you do
the contrary juſt now ?

Becauſe *Iſaac began to*
ſpeak to me.

What *then ?* you ought
to have admoniſhed him,
not imitated him.

I ought, *but then it did*
not come into my Mind.

But *in the mean Time*
you are to be ſet down.

Not indeed, *unleſs you*
will be more ſevere than
the Maſter himſelf.

Tell *me* the Reaſon.

Becauſe *the Maſter for-*
bids any one to be ſet
down, who voluntarily ac-
knowledges his Fault, ſo it
be not ſuch a Fact as is for-
bid by the Word of God.

It is not commanded *by*
God that we obey our Pa-
rents ?

That *is* the Fifth *Com-*
mandment of the Deca-
logue.

A. At-

A. Atqui, *ut habemus in catechismo, istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subiecit nos.*

B. Equidem non nego esse vera quæ narras, sed malo consulere præceptorem, quam disputare tecum; alioquin induceres me in majus malum, quod est vitium contentionis, multo magis vitium a præceptore.

A. Dicis æquum, memineris igitur admonere præceptorem.

B. Ne putes me obliturum, præsertim cum mea res agatur.

But, *as we have it in our Catechism, that Commandment extends further; for under the Name of Parents it comprehends Masters, Magistrates, and finally, all to whom God hath subjected us.*

Truly I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with thee; otherwise you'd lead me into a greater Evil, which is the Vice of Contention, much more forbid by the Master.

You say fair, remember then to put the Master in mind.

Do not think that I will forget, especially since it is my own Case.

COLL. XXXVIII.

A. Heus puer!

B. Hem præceptor, quid vis?

A. Pone libros, studuisti satis toto die; para te, ut eamus ambulatum.

Soho Boy?

Anon Master, what would you have?

Lay by your Books, you have studied enough all Day; prepare yourself, that we may go a walking.

B. Nonne

B. Nonne præstaret a
cena?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
sententiam.

B. Cum Socrates ambula-
ret contentius usque ad ves-
perum, interrogatus quare
aceret id, respondit, se
personare famem ambulan-
do, quo cœnaret melius.

A. Meministi probe, quis
auctor?

B. Cicero; sed quo pro-
bimus præceptor?

A. Extra urbem.

B. Mutabone calceos?

A. Muta, ne conspergas
os novos pulvere; fume
nam umbellam, ne ardor
is infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc sane prodeamus.

B. Vocabone unum co-
item aut alterum ex vi-
tia?

A. Admones recte, sic
deambulatio erit ju-
dior, nam conferetis ser-
mones inter vos per viam
colludetis alicubi sub
abra.

Were it not better after
Supper?

The Exercise of the Body
is more wholesome before
Meat. Repeat the saying
of Socrates to that Purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, That he got
himself a Stomach by
walking, that he might
sup the better.

You have remembred
well, who is the Author?

Cicero; but whither
shall we go Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle these new ones
with Dust; take likewise
your Shade, lest the Heat
of the Sun tan your face
for you.

I am here ready now.

Now truly let us go out.

Shall I call one Compa-
nion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be more
pleasant, for you will hold
Discourse betwixt your-
selves by the way, and
will play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia
cibi excitabitur.

A. Ego præcedam lento
gradu; ubi nactus eris co-
mites, vos sequimini me
per ripariam portam.

B. Expectabis nos illic
igitur?

A. Certo.

B. Quid si invenero
nullos comites?

A. Nihilominus sequere
me, audistine?

B. Audivi, præceptor.

C O L L.

A. Cur abfuisti hodie
mane?

B. Eram occupatus.

A. In quo negotio?

B. In scribendis literis
ad matrem.

A. Quid opus erat scri-
bere illi?

B. Quia scripserat ad me.

A. Rescripsisti ergo?

B. Loqueris proprie.

A. Unde misit tibi lite-
ras?

B. Rure, nempe, ex vil-
la nostra.

A. Quando profecta est
rus?

B. Superiore hebdomade.

So also a Stomach to our
Meat will be got.

I will go before with a
slow Pace; when you have
got Companions, do you
follow me through the
Water gate.

Will you stay for us
there then?

Certainly.

What if I find no Com-
panions?

Nevertheless follow me,
did you hear?

I did hear, Master.

XXXIX.

Why were you absent
to day Morning?

I was busy.

In what Business?

In writing a Letter to
my Mother.

What Need was there
to write to her?

Because she had writ to
me.

You writ back then?

You speak properly.

From whence did she
send you the Letter?

From the Country, to wit
from our Country-house.

When did she go into
the Country?

The last Week.

A. Quia

A. Quid agit ruri ?

What doth she do in the Country ?

B. Curat nostra rustica negotia.

She minds our Country Business.

A. Quid potissimum ?

What especially ?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

She prepares those Things which are needful for the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis istud ?

How will you prove that ?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

For in all Things a diligent Preparation is to be used.

B. Quis docuit te istud ?

Who taught you that ?

A. Quidam pædagogus dictavit e Cicero.

A certain Master dictated it out of Cicero.

B. Qua occasione ?

Upon what Occasion ?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum prope die.

When he admonished me, that I should prepare myself diligently to say my Task the following Day.

B. Profecto admonerat te.

Truly he admonished well.

A. Sed revertamur ad propositum ; non habetis villicum ad curando vera rustica negotia ?

But let us return to the Purpose ; have you not a Bailey to take Care of your Country Business ?

B. Imo, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailey, and Men Servants, and Maidens.

A. Quid opus est igitur vera tuæ matris ?

What Need is there then of the Assistance of your Mother ?

B. Quod novit melius
 providere omnibus rebus
 quam isti imperiti ruricolæ.

A. Nihilne amplius ?

B. Sine me finire propo-
 situm.

A. Putabam te absol-
 visse.

B. Etiam, ut audiavi ex
 patre, præcipua cura do-
 mini requiritur in admini-
 stranda re familiari.

A. Ergo tuus pater de-
 beret esse potius ad villam.

B. Non potest.

A. Quid prohibet ?

B. Quia est totus occu-
 patus in sua arte.

A. Capit majorem fruc-
 tum ex ea re, ut opinor.

B. Quis dubitat ?

A. Inde fit ut relinquat
 curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater re-
 vertetur ?

B. Vix ante vindemiam
 perfectam.

A. Nonne tu ibis vin-
 demiatum ?

Because *she* knows better
 to provide for all Things
 than those unskilful Coun-
 trymen.

Nothing more ?

Suffer me to finish my
 Purpose.

I thought you had done.

Moreover, as I have
 heard of my Father, the
 chief Care of a Master is
 required in managing his
 Estate.

Therefore your Father
 ought to be rather at the
 Country-house.

He cannot.

What binds ?

Because he is wholly
 employed in his Trade.

He gets greater Profit
 from that Thing, as I think.

Who doubts ?

Thence it is that he
 leaves the Care of his Do-
 mestic Affairs to his Wife.

It is just so.

But when will you
 Mother return ?

Hardly before the Vin-
 tage be finished.

Will not you go to ga-
 ther Grapes ?

B. Accersar^{breui} a matre, ut spero.

A. Sed, quæso te, quid cogitamus?

B. Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for *shortly* by my Mother, as I hope.

But, I pray you, *what* do we think of?

Now all run into the School.

The Thing is well, let us run too, lest we be last.

COLL. XL.

A. Atat! ecce nunc estis capti, non fatemini?

B. Certe fatemur ingenuæ, sed non dicebamus mala verba; quæso te, mi discipule, noli notare vos.

A. Quid garriebatis? Audivi nescio quid de jentaculo.

A. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto id fuisse, nec certe est valde magnum malum, nisi quod sunt otiosa verba.

B. Sed loquebamur Latinè.

A. Audivi, sed non erat tempus fabulandi; nam, ut scitis, hoc pu-
fillum

Aha! See now you are caught, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School-fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin,

I heard, but it was not a Time for talking; for, as you know, this
little

fillum temporis a merenda debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certe dicis verum, debuissimus legere simul de testamento, quæ oportebit reddere mox; sed ignosce, quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed ea lege, ut caveatis recidere.

little Time after Drinking ought to be very precious to you, seeing it is dedicated to Study; so wit, that every one may prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you do so, the Master will love you; do not you see how he loves good Boys and studious? not does he love them only, but commends and rewards them.

We know those Things and experience them every Day.

Remember then, and do what you promise.

Will you conceal this Fault then?

I will conceal it, but upon this Condition, that you have a Care of falling into it again.

B. Cave

B. Cavebimus, Christo
avente.

We will take heed
Christ favouring.

C O L L. XLI.

A. Quid mater dedit
tibi in merendam?

What did your Mother
give you for Drinking?

B. Vide.

See,

A. Est caro, sed quæ-
nam?

It is *Flesh*, but *what*?

B. Bubula.

Beef.

A. Utrum est recens an
salita?

Whether is it fresh or
salt?

B. Est bubula salita.

It is *Beef* salted.

A. Utrum est pinguis
macra?

Whether it is fat or
lean?

B. Eho inepte, nonne
ides esse macram?

Ho you *Simpleton*, do
not you see it is lean?

A. Annon malles esse
culinam aut vervecinam?

Had you not rather it
were *Veal* or *Mutton*?

B. Utraque est bona, sed
cæteris bædina placet
tibi, præsertim assa.

Both is good, but above
the rest *Kid* pleases me,
especially roasted.

A. Hem delicatule, ha-
sne tam doctum pala-
tum?

Ho you dainty *Fellow*,
have you so learned a *Pa-
late*?

B. Dico ut sentio, non
est mentiendum.

I speak as I think, for
we must not lie.

A. Mendacia absint a
vobis, nam sumus filii Dei,
fratres Christi, qui est
veritas ipsa, ut ipse, lo-
quens de se, testatur.

Lies be far from us, for
we are the *Sons* of *God*,
and the *Brethren* of *Christ*,
who is *Truth* itself, as he,
speaking of himself, wit-
nesseth.

B. Sed *ad rem*, amo
suillam aspersam modico
sale, et bene coctam.

A. O mirificam grati-
am Dei! qui dat nobis tot
genera opsoniorum, et tam
bona.

B. Quot pauperes putas
esse in hac urbe, qui vic-
titant hordeaceo pane solo,
neque tamen ad saturita-
tem?

A. Non dubito esse
multos, præsertim tanta
caritate annonæ.

B. Itaque quantas gra-
tias debemus agere Deo, in
tanta copia bonarum re-
rum?

A. Magnifice prædica-
mus ejus beneficia igitur,
atque interim precemur
ut misereatur inopiæ suo-
rum pauperum.

B. Utinam ipse afficiat
corda nostra suo spiritu pe-
titus ad eam rem.

A. Ita precor.

But to the Matter, I
love Pork sprinkled with a
little Salt, and well boiled.

O the wonderful Favour
of God! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this
City, who live on Barley
Bread only, neither yet to
Fulness?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty
of good Things?

Let us highly extol his
Benefits then, and in the
mean Time let us pray that
he would pity the Want
of his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? est mag-
num signum stultitiæ.

What do you laugh at
I know not.

Dost thou not know? it
is a great Sign of Folly.

B. Vocas me stultum igitur ?

A. Minime vero, sed dico tibi esse argumentum stultitiæ, cum quis ridet, et nescit causam ridendi.

B. Quid est stultitia ?

A. Si evolvas Catonem diligenter, invenies istud quod quæris.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

A. Quod negotium habes ?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, quæris fabulari, ineptule ?

B. Dic mihi, quæso, de stultitia in Catone.

A. Est summa prudentia simulare stultitiam loco; annon didicisti hoc ?

B. Imo, sed non recordabar.

A. Quum eris domi, inspicere librum tuum.

B. O quantas gratias ago tibi ! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

Do you call me a Fool then ?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly ?

If you turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I will do another Thing.

What Business have you ?

I have something of the Rudiments to get.

In the mean time, do you seek to talk, you Simpleton ?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in Place convenient; have not you learnt this ?

Yes, but I did not remember it.

When you are at Home, look upon your Book.

O how great Thanks I give you ? I will propose that Question to somebody, who will not be able to answer me, and so he will be capt.

A. Tace puer, tace, et
studeto ne vapules.

B. Non multum curo,
ego teneo prælectionem fere.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

B. Mane, mane, dicam
nihil amplius.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas unquam
sine causa.

B. Sed non est malum
ridere.

A. Non dico istud.

B. Quid igitur?

A. Est stultum ridere
sine causa.

B. Nunc intelligo.

A. Recordare sæpe.

Hold your Tongue Boy,
hold your Tongue, and
study lest you be whipped.

I do not much care, I
can say my Lesson almost.

Unless you hold your
Tongue, I will tell the
Monitor, who will set you
down presently.

Stay, stay, I will say
nothing more.

But remember that which
I said to you.

What is it?

Do not laugh at any
Time without a cause.

But it is not Harm to
laugh.

I do not say that.

What then?

It is foolish to laugh
without a cause.

Now I understand.

Remember often,

C O L L. XLIII.

A. Scribis serio an in-
eptis?

B. Equidem seribo serio,
nam cur abuterer meo
tempore? sed cur rogas
istud?

A. Quia vidi aliquando
cum scriberes melius.

Do you write in Earn-
est or play the Fool?

Truly I write in Earn-
est, for why should I a-
buse my Time? but why
do you ask that?

Because I have seen
sometimes when you
wrote better.

B. Scribo

B. Scribo interdum melius.

A. Qui fit igitur, ut scribas nunc tam male?

B. Adjumenta scribendi bene desunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit misere, atramentum est aquosum et subalbidum, penna mollis, et mala parata.

A. Car non providisti omnia ista mature?

B. Pecunia desuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, Omnia desunt illi cui pecunia deest.

B. Sic agitur mecum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

Why did you not provide all those Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean time.

B. Siquidem potes id, *af-*
feceris me magno beneficio.

A. Accipe *hos sex asses*
ad emendam chartam, et
alia necessaria.

B. Quam *vere* illud
dictum est, *Amicus certus*
cernitur in incerta re? sed
quid impellit te ut facias
tam benigne mihi ultro?

A. Illa *charitas Dei,*
quæ, ut Paulus ait, effusa
est in nostris cordibus.

B. Vis *divini Spiritus* est
mira, qui est autor ejus cha-
ritatis; sed interim cogi-
tandum est mihi, quomodo,
referam tibi gratiam.

A. Est *parva res, omitte*
istam cogitationem, tantum
redde mutuum, quum erit
commodum tibi.

B. Reddam, *ut spero,*
propediem.

A. Eamus *ad precati-*
onem, ne nolemur.

B. Adde *unum si placet.*

A. Quid *est?*

B. Ne *mittamur incœ-*
nati cubitum hodie.

A. Ha, ha, he.

If so be you can do that,
you will oblige me with a
great Kindness.

Take these six Pence to
buy Paper, and other
Things necessary.

How truly was that said,
A sure friend is tried in a
doubtful Matter? but what
moveth thee that thou
shouldest do so kindly to me
of thy own Accord?

That Love of God,
which, as Paul says, is
shed abroad in our Hearts.

The Force of that divine
Spirit is wonderful, who is
the Author of that Charity;
but in the mean Time
I must think, how I may
make you a Requital.

It is a small Thing, lay
aside that Thought, only
restore what is lent, when
it shall be convenient for
you.

I shall restore, as I
hope, forthwith.

Let us go to Prayer, lest
we be set down.

Add one thing if you
please.

What is it?

Lest we be sent supper-
less to Bed to Day,

Ha, ha, he.

C O L L. XLIV.

A. Quota hora surrexisti hodie?

B. Paulo ante quintam.

A. Quis expergescit te?

B. Nemo.

A. An cæteri surrexerunt?

B. Nondum.

A. Non ivisti excitatum illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non putabam illud pertinere ad me.

A. Annon illi excitant te interdum?

B. Imo sæpiissime.

A. Debuiisti igitur facere simile.

B. Debui fateor.

A. Memento igitur ut facias posthac.

B. Meminero Deo iuvante.

A. Sed quid fecisti ex quo surrexisti e lecto?

B. Primum precatus sum cœlestem patrem, flexis genibus, in nomine filii ejus nostri Domini Jesu Christi.

At what a Clock did you rise to Day?

A little before Five.

Who awaked you?

No Body.

Have the rest risen?

Not yet.

Did not you go to call them?

I did not go.

What for?

I know not, unless because I do not think that belonged to me.

Do they not call you sometimes?

Yes very often.

You should then have done the like.

I ought I confess.

Remember then that you do so hereafter.

I will remember God helping.

But what did you do since you rose out of Bed?

First I prayed to the Heavenly Father, upon my bended Knees, in the Name of his Son our Lord Jesus Christ.

A. Bene factum, quid postea?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianum; postremo, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

A. Loqueris recte, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quod retinueris, nam est egregia sententia, et digna Christiano.

B. Atqui autor ejus libri non fuit Christianus.

A. Non fuit, est certares.

B. Unde igitur sumpsit tot egregias sententias?

Well done, what afterwards?

Then I dress me, and took Care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do no doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learnt in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Author of that Book was not a Christian.

He was not, it is a certain Thing.

From whence then did he take so many excellent Sentences?

A. Maxime

A. Maxime ex ethnicis philosophis ; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentaneaverbo Dei, quod tu quoque potes videre aliquando, si proseguare studium literarum.

B. Ego proseguar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraternaliter.

Chiefly out of the Heathen Philosophers ; for also they being enlightned with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow, as I hope, so be God give my Father a longer Life.

Pray diligently, and from your Soul, that that may happen.

I pray for that every Day often.

The Lord God give you Perseverance in every good Work.

I wish you the same that you wish me, and I give you Thanks, that you have admonished me so like a Brother.

COLL. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoque.

Be you safe too.

A. Quota hora est ?

What a Clock is it ?

B. Audies quintam mox.

You will hear Five by and by.

A. Bene habet, *aderimus mature satis.*

B. Gaudeo *me* occurrisse tibi, ut colloquamur euntes, *Latine*, tantisper.

A. Sane *ea* est utilis et jucunda exercitatio.

B. Quoties *incido* in aliquem *ex istis* dissolutis *nebulonibus*, malle *offendisse* rhedarium, *nam* non licet mihi *per eos* cogitare aliquid in via.

A. Nil mirum, *nam* fere sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et comotationes in *privatis* cauponulis.

B. Irrident nos etiam *plenis* buccis, quod loquimur *Latine* per vicus; sed illud est pessimum omnium, quod nunquam patiuntur se admoneri.

It is well, *we shall be there* Time enough.

I am glad I met you, that *we may talk together* as we go, in *Latin*, a little.

Truly that is an useful and pleasant Exercise.

As oft as I light upon any of those dissolute *Rascals*, I had rather have found a Carter, for I cannot for them think of any Thing in the Way.

No wonder, for commonly they are of that Sort, that they neither will speak any good Thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their Lusts?

They talk of nothing else but their Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia, scilicet, ut propheta ait, *timor Dei non est ante oculos eorum.*

B. Si occæperis commovere quid amice, audies statim, *Tace concionator, obtundis me; quod si dixeris, deferam te ad præceptorem, aut ad observatorem; O! egone curo, inquiunt? tu non audes, nam si accusares me, non ferees impune.*

A. Imo verberabunt te continuo, si locus sit remotus ab arbitris.

B. Profecto cum quidam eorum offendisset me nuper in quodam recessu, impegit mihi duos ingentes colaphos in utramque malam, et aufugit continuo.

A. Quid tu faciebas interea quæso?

B. Quid quæris? istud fuit adeo subitum, ut vix potuerim aspicere hominem.

A. Sed qui pervenimus ad Scholam tam cito et sensim?

Because, to wit, as the Prophet says, *the Fear of God is not before their Eyes.*

If you begin to advise them any Thing as a Friend, you will hear presently, *Hold your Tongue Preacher, you teaze me; but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? thou darest not, for if you should accuse me, you should not bear it unpunished.*

Yea they will beat thee immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a retired Place, he gave me two very great Claps on each Cheek, and ran away immediately.

What did you in the mean Time I pray?

Why do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire fere
confabulantibus.

A. Age, ingrediamur
sine murmure et strepitu, ne
offendamus studentes.

So it uses to happen com-
monly to those that talk
together.

Come, let us enter with-
out Noise and Stir, lest
we disturb those that are
studying.

C O L L. XLVI.

A. Quid ais de scalpel-
lo, quod emi tibi nudi-
usertius, estne bonum?

B. Imo vero est opti-
mum, sed me miserum! per-
didi.

A. Eho! quid ais, quo-
modo id accidit?

B. Cum redirem foris
excidit mihi in vico.

A. Unde excidit?

B. E theca mea quam
reliqui imprudenter aper-
tam.

A. Quomodo recupe-
rasti?

B. Affixi chartulam sta-
tim januae, post prandium
quidam puer sextae classis
retulit mihi

A. Utinam omnes essent
tam fideles, qui reperiunt
missas res.

What say you about the
Penknife, which I bought
you the other Day, is it a
good one?

Ay indeed, it is a very
good one, but woe's me! I
lost it.

How! what say you,
how happened that?

As I was coming from
abroad it dropt from me
in the Street.

Whence dropt it?

Out of my Sheath which
I left imprudently open.

How did you recover it?

I put a Note forthwith
upon the Gate, after Din-
ner a certain Boy of the
sixth Form brought it me.

I wish all were so faith-
ful, who find lost Things.

B. Profecto sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissime.

A. Verum, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem, et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti recte, enim sic reddet libentius alias, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a Thing of any Price.

And yet that is commanded expressly by the Word of God.

What else? for it is a Kind of Theft, if any one keep another's Thing found, if he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find that is lost.

They mistake indeed very grievously.

But, that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do so always.

You have done well, for so he will restore more willingly another Time, if he find any Thing; but what if you had lost it?

I should have borne it with a patient Mind, and bought myself another.

A. Tulisses

A. Tulisses ita æquo animo ?

B. Certe non sine aliqua molestia.

A. Non æquo animo igitur ; sed nolo urgere te arctius.

B. Non sumus theologi.

A. Quid ergo ?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tanto diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id vero, si pareamus sanctis admonitionibus quas audimus quotidie a præceptore, et sæpe a concionatoribus, ministris divini verbi.

B. Vide quantum amissio mei scalpelli profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primum quod emerim recte tibi, deinde quod recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it so patiently ?

Verily not without some Trouble.

Not with a contented Mind then ; but I will not urge you too closely.

We are not Divines.

What then ?

Little Grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently, that he would free us by the Gospel from the Darkness of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often of the Preachers, the Ministers of the divine Word.

See how much the losing of my Penknife hath profited us.

I congratulate you doubly for that Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

C O L L. XLVII.

A. Non videris mihi
nimis occupatus.

B. Mediocriter.

A. Quid si facias mihi
duas aut tres pennas?

B. Sit satis tibi, si fa-
ciam unam: ostende mihi
calamos. Profecto sunt op-
timi, et ad scribendum ap-
tissimi.

A. Unde nosti istud?

B. Quia sunt amplo cau-
le, firmo, et nitido; nam
molles, et qui habent
caulem breviorum, sunt
parum utiles ad scriben-
dum.

A. Gaudeo me emis-
se utiliter.

B. Non abs re, sed
quanti?

A. Dedi duos quadran-
tes pro his tribus.

B. Pretium est vile pro
bonitate rei; de quo e-
missi?

A. De quodam circum-
foraneo.

B. Mercatores nostri op-
pidi vendunt multo pluris.

A. Et tamen audent di-
cere interdum constare sibi
pluris quam vendunt.

You do not seem to me
over busy.

Indifferently.

What if you make me
two or three Pens?

Let it be enough for
thee, if I make one: Shew
me the Quills. Truly they
are very good ones, and
very fit for writing.

How know you that?

Because they are of a
large Barrel, firm and
neat; for soft ones, and
those that have a shorter
Barrel, are little useful
for writing.

I am glad I bought
them well.

Not without Reason,
but for what?

I gave two Farthings
for these three.

The Price is cheap for
the Goodness of the Thing;
of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our
Town sell them much dearer.

And yet they dare say
sometimes that they cost
them dearer than they sell
them for.

B. Ea

B. *Ea est fere consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed age, ne remorer te diutius, agamus id quod instat.*

B. *Expediero cito, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore?*

B. *Post missionem scholæ, hoc est hora nona matutina, vel quarta pomeridiana. Nunc habes duas pen- nas recte accommodatas in tuum usum, ni fallor; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multe adferuntur mihi domo.*

A. *Ago tibi gratias, vale.*

That is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not hinder you any longer, let us do that which is in Hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be Need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what Time?

After the Dismissing of School, that is at Nine a Clock in the Morning, or Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you may keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. *Sed*

B. Sed *beus*, ne parcas
meo labori.

But *bo*, no not spare
my Labour.

A. Tu quoque utere me
et meis rebus vicissim, si
quid opus fuerit.

Do you likewise use me
and my Things again, if
you have Occasion.

B. Vale et dic salutem
patri et universæ familiæ,
meo nomine.

Farewel, and wish Health
to your Father and all the
Family, in my Name.

C O L L. XLVIII.

A. Quid es tristis?

Why are you sad?

B. Ægroto.

I am sick.

A. Quid morbi est?

What Distemper is it?

B. Nescio.

I know not.

A. Sed tamen estne gra-
vis?

But yet is it a grievous
one?

B. Non admodum, gra-
vis Deo.

Not very much, Thanks
to God.

A. Quidnam dolet tibi?

What pains you?

B. Caput.

My Head.

A. Quid, totumne caput?

What all your Head?

B. Non certe.

Not certainly.

A. Quæ pars igitur?

What Part then?

B. Sinciput, quid faci-
am?

The Fore-part, what
shall I do?

A. Quiesce, et mox eris
sanius; nam sic audiavi ex
matre, esse nullum reme-
dum præsentius doloribus
capitis quam quietem.

Rest you, and by and by
you will be well; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

B. Atqui sunt varii mor-
bi capitis.

But there are various
Distempers of the Head.

A. Et *varia* remedia
fortasse; sed quid est fa-
cilis quam tentare id quod
dixi tibi?

B. Non nocebit quidem
experiri, ut spero.

A. Sed ubi quiescam?

B. Domi vestrae in lecto.

A. Mater non finet.

B. Imo, si dixeris te
agrotare.

A. Atqui putabit me si-
mulare.

B. Potest fieri, sed quid
dubitas facere periculum?

A. Das mihi bonum
consilium.

B. Utere, si vis.

A. Faciam profecto; sed
unum restat.

B. Quid est?

A. Venia impetranda est
a praeceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imo facillime.

A. Qui scis istud?

B. Quia credit facile,
nisi iis qui sefellerunt eum
aliquoties.

A. Nunquam sefelli
eum sciens.

And *various* Remedies
perhaps; but what is ea-
sier than to try that which
I said to you?

It will not hurt indeed
to try, as I hope.

But where shall I rest?

At your House in the Bed.

My Mother will not
suffer it.

Yes, if you say you are
not well.

But she will think I
dissemble.

It may be, but why
do you doubt to make a
Trial?

You give me good
Counsel.

Use it, if you will.

I will do it indeed; but
one Thing remains.

What is it?

Leave is to be asked of
the Master.

Go to him and ask.

What if he will not
give it?

Yes very easily.

How do you know that?

Because he believes ea-
sily, unless those who have
often deceived him.

I never deceived him
knowingly.

B. Ito igitur confiden-
ter.

A. Nunc eo.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

A. Mones bene, non ac-
cedam imparatus.

Go then confidently.

Now I go.

But ho, consider what
you are to say, lest perhaps
you stammer in speaking.

You advise well, I will
not come unprepared.

C O L L. XLIX.

A. Ades mihi optatus,
quærebam aliquem qui vel-
let certare mecum, sed
omnes currunt ad lusum ;
sed quid ais ?

B. Quid ego malim
quam contendere pacifice
tecum de nostris studiis ?
sed quid argumentum pe-
tis certandi ? visne repe-
tere Tullii epistolas ?

A. Malo repetere ali-
quot carmina ex Catone.

B. Quamobrem ?

A. Quia aliquot præ-
lectiones restant ediscendæ
mihi de Catone, nam scis
me ægrotasse fere duas
hebdomadas.

B. Memini ; vis igitur
ut dicamus secundum li-
brum moralium disticho-
rum ?

You come to me wished
for, I was seeking some-
body that would contest
with me, but all run to
play ; but what say you ?

What had I rather do
than contend peaceably
with you about our Stu-
dies ? but what Subject
do you desire to contest
about ? will you repeat
Tully's Epistles ?

I had rather repeat some
Verses out of Cato.

What for ?

Because some Lessons
remain to be got by me
out of Cato, for you
know I was sick almost
two Weeks.

I remember ; will you
then that we say the second
Book of moral Distichs ?

A. Ep

A. Est uimis longus in
hanc horam.

B. Quid ita ?

A. Quia ludendum est
nobis aliquandiu, ut exer-
ceamus corpus ad conser-
vandam valetudinem.

B. Repetamus igitur ter-
tium librum, quia est bre-
vissimus.

A. Sed volo judicem.

B. Solomon est præsto,
qui sequitur me obeam rem.

A. Vin' tu, Solomon,
audire nos ?

S. Quid estis dicturi ?

A. Tertium librum mo-
ralium distichorum.

S. Nonne dicetis alter-
ni ?

A. Scilicet, uterque su-
um distichum.

S. Sed pueri, ne erretis,
nolo audire vos tanquam
judex.

A. Car non ?

S. Ne fortasse alteruter
amicorum offendatur mea
sententia.

A. In quo eris adjutor
nobis igitur ?

S. Notabo diligenter lap-
sus utriusque, in chartula,
deinde referetis ad præcep-
torem.

It is too long for this
Hour.

Why so ?

Because we must play
sometime, that we may
exercise the Body to pre-
serve health.

Let us repeat then the
third Book, because it is
the shortest.

But I would have a
Judge.

Solomon is here, who
follows me for that Matter.

Will you, Solomon, hear
us ?

What are you to say ?

The third Book of Mo-
ral Distichs.

Will not you say in
Turns ?

Yes, each his Distich.

But Boys, that you may
not mistake, I will not
hear you as a judge.

Why not ?

Lest perhaps one of my
Friends should be offended
with my Sentence.

In what will you be
Helper to us then ?

I will mark diligently
the Slips of each in a little
Paper, and then you shall
carry it to the Master.

A. Quid

A. Quid fiet postea ?

What shall be done afterwards ?

S. Adjudicabit et victoriam et præmium utri videtur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sane optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est ?

What is it ?

S. Vultis præter manifestos lapsus, hæitationes quoque notari ?

Will you besides your manifest Slips, that your Stammerings also be set down ?

A. Sic præceptoris leges habere volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manus, ut possim observare melius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne ?

Shall I begin ?

A. Æquum est, quia tu provocatus es a me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negligenter.

See you do not say negligently.

C O L L. L.

A. Gratulor tibi reditum; *quando rediisti rure!*

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa duxit me secum, ita reduxit.

A. Nonne venit in equo?

B. Imo, et tolutario.

A. Venisti et tu in equo?

B. Eram illi a pedibus.

A. Non fuit labor itineris molestus tibi?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeo jucunda; quid queris? noluissem venire equo.

A. Quantum distat vestra villa hinc?

B. Quatuor miliaribus, iisque non admodum longis.

A. Sed jam satis de reditu, nunc agamus aliud.

I congratulate you on your Return; *when came you out of the Country?*

Yestaday after Noon.

Did your Mother return?

As she carried me with her, so she brought me back.

Did she not come on a Horse?

Yes, and a Pacer.

Did you come too on a Horse?

I was her Footman.

Was not the Fatigue of the Journey troublesome to you?

There was no Way difficult to me, the Return into the City was so pleasant; why do you ask? I would not have come on a Horse.

How far distant is your Country-House from hence?

Four Miles, and that is not very long.

But now enough of your Return, now let us do something else.

Fuistine memor tui promissi? Num rediisti vacuus?

B. Attuli quantum uarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur.

B. Imo nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quod si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuisssem.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissima torbe; tum illa dabit tibi quasillum.

A. Aha, nunc loqueris nata.

B. Ramus domum ad vos. Videbitis nostrum quasillum integrum adhuc, spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For yourself alone then.

Nay for us two.

What so little for two?

I could not bring more, for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted thee very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you enough.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole as yet, as I hope.

A. O lepidum caput !
cupiebam ire salutatam tu-
am matrem, charissimam
mibi.

B. Profecto feceris gra-
tissimum illi.

A. Eamus igitur.

O pretty fellow ! I was
desirous to go to salute thy
Mother, most dear to me.

Truly you will do a very
acceptable Thing to her.
Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic ?

B. Deploro meam mise-
riam.

A. Quænam miseria af-
ficit te ?

B. Heu, me miserum !
ecce mutavimus classem,
nec est mihi pecunia unde
emam libros.

A. An non pater dat
tibi ?

B. Dat quidem, sed par-
te nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,
quo minus suppeditet tibi
pecuniam ?

B. Paupertas ; præte-
rea, cum peto, miratur
opus esse nobis tot libris.

A. Nihil mirum, præ-
sertim quum sit pauper ;
sed interim esto bono ani-
mo, nec afflictes te quæso.

What are you thinking
of alone here ?

I bewail my Misery.

What Misery affects you ?

Alas, woe's me ! lo we
have changed our Form,
and I've no Money where-
with I may buy Books.

Does not your Father
give you ?

He gives indeed, but
too sparingly.

He is covetous then.

It does not follow.

What hinders then, that
he does not allow you Mo-
ney ?

Poverty ; besides, when
I ask, he wonders we have
Need of so many Books.

No wonder, especially
when he is poor ; but in
the mean time be of good
Courage, and do not afflict
yourself I pray.

Dabo operam ut pater
adjuvet te, nam largitur pau-
peribus libenter, præsertim
his quos novit esse studio-
ſos bonarum literarum.

B. O me felicem ! *ſi*
Deus adjuverit me tua
opera

A. Juvabit, ut ſpero,
ſed tu precare interim di-
ligenter, ut reddat ani-
um patris bene affectum
erga te.

B. Mones recte, nam, ut
ſæpe ſacris concio-
bus; eſt Deus ſolus qui
bernat ac dirigit corda
hominum.

A. Ita eſt.

B. Vale mi Bernarde,
ſed reddidiſti mihi ani-
um.

A. Vale tu quoque An-
thoni; ſed dic mihi quan-
to opus eſt tibi.

B. Si haberem decem
ſolidi, eſſet abunde in præ-
ſentia.

A. Tace, cras, ut ſpero,
ſed accipies divinum auxilium.

I will do my endeavour
that my Father may help
you, for he beſtows on the
Poor willingly, eſpecially
thoſe whom he knows to be
ſtudious of good Letters.

O happy me ! *if God*
ſhall help me by your
Means.

He will help, *as I hope,*
but do you pray in the
mean Time diligently, that
he may render the Mind
of my Father well affect-
ed towards thee.

You adviſe rightly, for,
as I have heard often out of
holy Sermons; it is God
alone who governs and di-
rects the Hearts of Men.

So it is.

Farewel my Bernard,
who haſt reſtored me my
Courage.

Fare you well too An-
thoni; but tell me how
much you have need of.

If I had ten Pence, it
would be enough at pre-
ſent.

Hold your Tongue, *to*
Morrow, as I hope, you will
perceive the divine Help.

C O L L. LII.

- A. Quid agis ?
 B. Scribo.
 A. Quid scribis ?
 B. Describo *dictata*
præceptoris.
 A. Quænam ?
 B. Hesternæ.
 A. Quid, non aderas ?
 B. Imo aderam, sed
non poteram assequi præ-
ceptorem dictantem.
 A. Quæ res impediēbat
te ?
 B. Quod non sederem
commode satis.
 A. Veneras serius igitur.
 B. Illud est.
 A. Cedo commentarium
tuum, egomet scribam tibi.
 B. Quid lucri faciam ?
 A. Ego descripsero citius
quam tu, post ludemus una,
ut præceptor concessit ; cedo
librum.
 B. Facerem id quidem
libenter, sed non audeo.
 A. Quid times ?
 B. Præceptoris edictum.
- What are you doing ?
 I am writing.
 What are you writing ?
 I am writing out the
Dictates of the Master.
 What ?
 Yesterday's.
 What, was you not
there ?
 Yes I was there, but I
could not overtake the Ma-
ster dictating.
 What Thing hindered
you ?
 Because I did not sit
conveniently enough.
 You came late then.
 That is it.
 Give me your Note-Book
 I will write for you.
 What Gain shall I make
 I will write it out soon
er than you, afterwards
we will play together,
the Master granted ; give
me your Book.
 I would do that indeed
willingly, but I dare not.
 What do you fear ?
 The Master's Order.

A. Quod edictum nar-
ras mihi !

B. Nescis eum vetuisse
ne quis scribat alteri sine
ejus permisso ?

A. Memini id probe,
sed unde sciet hoc ?

B. Rogas ? quum exigit
rationem scripturæ, cau-
sa emendandi, tum ero
captus, nam novit manum
meam ; præterea, neque
fallendum est neque men-
tiendum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
am præceptori, quum ille
negarit me scripsisse ista ?

A. Res non evadet eo,
ut spero.

B. Nolo subire tantum
periculum tua spe.

A. Vah ! es nimium
timidus.

B. At tu es fortasse au-
dacior.

A. Tu scribe igitur
quantum voles, ego confe-
ram me ad ludendum.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellasset me.

What Order do you tell
me ?

Do not you know that
he forbad any one to write
for another without his
Leave ?

I remember that well,
but how shall he know it ?

Do you ask ? when he
requires an Account of our
Writing, on the Account of
Mending, then I shall be
caught, for he knows my
Hand ; besides, we must
neither deceive nor lie.

We are forbid both by
the Word of God.

What then shall I an-
swer the Master, when he
shall deny that I writ that ?

The Matter will not
come to that, as I hope.

I'll not undergo so much
Danger for thy Hope.

Fie ! you are over timo-
rous.

But you are perhaps bold-
er.

Write you then as much
as you will, I will betake
myself to play.

Go, I pray, I should
have writ already one
Page, unless you had inter-
rupted me.

A. At interim, profici-
mus aliquid, dum fabula-
mur Latine.

But in the mean Time, we
benefit something, whilst
we talk Latin.

C O L L. LIII.

A. Quota hora experge-
factus es hodie?

B. Ante lucem, quota
hora nescio.

A. Quis expergescit te?

B. Hebdomadarius ex-
citator venit cum sua later-
na, pulsavit ostium cubi-
culi duriter, quidam ape-
ruit, excitator accendit nos-
tram lucernam, inclama-
vit clara voce, omnes ex-
perrecti sunt.

A. Narra mihi ordine
quid egeris ex illo tempore
usque ad finem jentaculi.

Vos pueri attendite di-
ligenter, ut discatis imitari
hunc vestrum condiscipulum.

B. Experrectus sum,
surrexi e lecto, indui tu-
nicam cum thorace, sedi
in scabello, accepi femo-
ralia et tibialia, indui utra-
que, calceavi calceos, as-
trinxi femoralia thoraci li-
gulis, ligavi tibialia peri-
scelidis super crura.

At what a Clock did
you awake to Day?

Before Day, at what a
Clock I know not.

Who awaked you?

The weekly Wakener
came with his Lanthorn,
he knocked at the Door
of the Chamber hard, one
opened it, the Wakener
lighted our Candle, called
out with a clear Voice,
all awaked.

Tell me in Order what
you did since that Time
till the End of Breakfast.

You Boys mind diligent-
ly, that you may learn to
imitate this your School-
fellow.

I awoke, I arose out
of Bed, I put on my Tunick
with my Doublet, I sat
upon the Bench, I took my
Breeches and Stockings, I
put on both, I put on my
Shoes, I tied my Breeches
to my Doublet with Points,
I tied my Stockings with
my Garters upon my Legs,
Præ-

Præcinxi me cingulo,
 pexui caput diligenter, ap-
 tavi pileolum capiti, indui
 togam, deinde egressus cu-
 biculo descendi infra, red-
 didi urinam in area ad
 parietem.

Accepi frigidam aquam
 ex fistula, lavi manus et fa-
 ciem, collui os et dentes,
 deterxi manus et faciem
 mantili, interea signum
 datur ad preces tintinna-
 bulo.

Convenimus in priva-
 tam aulam, precamur una,
 accipimus jentaculum or-
 dine a famulo, jentamus
 in triclinio, sedentes quieti
 sine murmure et strepitu.
 Admonui eos amice quos
 audiavi garrientes inepte,
 aut loquentes otiosa verba,
 aut vidi lascivientes, detuli
 nomina eorum qui non pa-
 uerunt ad monitorem, ut
 notaret eos.

A. Nemone præerat vo-
 dum jentaretis?

B. Imo, hypodidascalus.

I girt myself with my
 Girdle, I combed my Head
 diligently, I fitted my Cap
 to my Head, I put on my
 Gown, then going out of
 my Chamber I went be-
 low, I made Water in the
 Yard against the Wall.

I took cold Water out
 of the Bucket, I washed my
 Hands and Face, I rinsed
 my Mouth and Teeth, I wi-
 ped my Hands and Face
 with the Towel, in the
 mean Time the Signal is
 given to Prayers by the lit-
 tle Bell.

We meet in the private
 Hall, we pray together, we
 take our Breakfast in Order
 from the Servant, we
 breakfast in the Dining-
 room, sitting quiet with-
 out Muttering and Noise.
 I admonished them friendly
 whom I heard prating
 foolishly, or talking idle
 Words, or saw playing the
 Rogue, I carried the
 Names of those who did not
 obey to the Monitor, that
 he might set them down.

Was no Body over you
 whilst you were at Break-
 fast?

Yes, the Usher.

A. Quid

A. Quid agebat interea?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes inepte.

A. Licet igitur emittere nullum verbum tunc?

B. Imo licet, verum ii solent notari, qui confabulantur diu et multis verbis inepte et sine ullo fructu; ceterum licet omnibus tractare iucundos sermones inter se de bonis et honestis rebus, dummodo fiat modeste citra clamorem et contentionem.

A. Hactenus satisfecisti mihi: narrabis cætera a prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in mora magistro.

B. Audivi signum modo dari.

A. Datum opportune.

What did he in the mean Time?

He walked through the Middle of the Hall, holding a Book in his hands, and now and then admonishing the monitor that he should set down those that prated foolishly.

Is it lawful then to utter no Word at that Time?

Yes it is lawful, but they use to be set down, who talk a long Time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse among themselves of good and honest Things, so it be done modestly without Noise and Contention.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business intervene; let us go now into the Hall to Dinner, that we may not be a Hindrance to the Master.

I heard the Signal given.

It was given in good Time.

C O L L. LIV.

A. Ubi fini-*uisti* narra-
tionem ante prandium ?

B. Quum *vellem* impo-
nere *finem* de jentaculo, tu
interpellasti me.

A. Perge igitur narrare
reliqua ordine.

B. Dum facimus finem
jentandi, posterius publi-
cum signum datur, quisque
sumit libros, imus in com-
munem aulam, catalogi
singularum classium reci-
tantur ex more, qui adsunt
respondent ad nomina.

Ego quoque respondeo,
absentes notantur in catalo-
gis ab nomenclatoribus ;
recitatione catalogorum fi-
nita, ludimagister ascendit
pulpitum ut precetur, ju-
bet nos esse attentos, ac
cum precatur publice.

Ubi precatus est, inquit,
recipite vos quisque in suum
auditorium, omnes conve-
niunt, ego item venio cum
meis condiscipulis.

Where did you finish
your Narrative before
Dinner ?

When I would have
made an End of Break-
fast, you interrupted me.

Go on then to tell the
rest in Order.

Whilst we make an End
of breakfasting, the latter
publick Sign is given, every
one takes his Books, we go
into the common Hall, the
Catalogues of each Class
are recited according to
Custom, they who are pre-
sent answer to their Names.

I likewise answer, the
Absenters are set down in
the Catalogue by the No-
menclators ; the reciting of
the Catalogues being ended,
the Master ascends the Pul-
pit that he may pray, he
orders us to be attent, and
then he prays publicly.

When he has prayed, says
he, betake yourselves every
one into his Auditory, all
meet, I also come with my
school-fellows.

Sedeo in meo loco: præceptor ingreditur, inquit de absentibus, deinde sedet in cathedra, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clara voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantia) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremo præscribit palam, quid sit reddendum a prandio.

Octava hora audita imperat precationem, qua finita, monet ut faciamus officium sedulo; tandem dimittit nos.

I sit in my Place: The Master enters, he inquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce Three with a clear Voice, as we use every Day, then he bids us give the Interpretation, some of the more ignorant read, others give the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being bid by him answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight a Clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Et *spectante*, eximus ordine, et *sine* strepitu, et discedimus *laeti*; satisfacine *tibi*, præceptor?

A. Cumulatissime.

B. Placetne *tibi* ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

A. Erit nihil opus.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

Most abundantly.

Doth it please you that I do the same Thing as to the other Actions of this Day about Supper time?

There will be no need.

COLL. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

B. Ego memini probe.

A. Tamen negligis ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modo audias attente.

B. Dic obsecro, audiam attentissime.

A. Nunquam vis cavere ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nosti esse pessimum.

B. Atqui non sequor sponte, accurrit ad me undique.

Do not you remember that the Master doth admonish us so oft about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I seem to you to neglect them?

I will tell you, so be you hear attentively.

Tell me, I pray, I shall hear very attentively.

Will you never beware of that Cheat?

Why should I beware?

Lest you be corrupted with his Infection, for you know that he is very bad.

But I do not follow him of my own accord, he runs to me from all Parts.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et serio, et quasi irato animo, Quid vis amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tua causa.

A. Quid si velit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideliter.

To wit, because he knows you have Money, and give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean Friend? Why do you follow me every where? all say you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I be beat with Rods openly for your Cause.

What if he would answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

COLL. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profecto.

A. Quo morbo laborabat?

B. Tertianæ febre.

What have you been doing for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease was she troubled?

A tertian Ague.

A. Convaluitne ?

B. Convalescit paulatim, gratia Deo.

A. Quis sanavit eam ?

B. Summus medicorum.

A. Quis est ille ?

B. Deus ipse.

A. Dubito nihil de hoc, sed cujus opera ?

B. Domini Sarasini.

A. Is habetur peritissimus medicinæ.

B. Ejus egregiæ curationes quotidie probant id.

A. Quibus remediis usus est in curanda tua matre ?

B. Medicamentis.

A. Intelligo illud satis, etiam si tu taceas ; sed dic mihi plane quæ fuerint ista medicamenta.

B. Sine me recordari paulisper.

A. Dic mihi tandem quæ reminisceris.

B. Duo nomina tantum occurrunt mihi, clysteres et potiones.

A. Quid conferunt ista ?

B. Eho inepte, rogas quasi ego sim peritus medicinæ, itaque si cupis scire amplius, quære ipse ab iis potius, qui profitentur

Is she recovered ?

She recovers by little and little, Thanks to God.

Who cured her ?

The greatest of Physicians.

Who is that ?

God himself.

I doubt nothing of that, but by whose Means ?

Mr. Sarasin's.

He is reckon'd very skilful in Physick.

His excellent Cures every Day prove that.

What Remedies did he use in curing your Mother ?

Medicines.

I understand that sufficiently, although you hold your Tongue ; but tell me plainly what were those Medicines.

Let me recollect a little.

Tell me at length what you remember.

Two names only occur to me, Clysters and Potions.

What good do those ?

Ho you Fool, you ask as if I were skill'd in Physick, therefore if you desire to know more, ask yourself of them rather, who profess

tentur *ista*, hoc est, a medicis et pharmacopolis.

A. Ne succenseas mihi, obsecro.

B. Cur tu es adeo curiosus?

A. Ut ediscam aliquid semper.

B. At vide interim ne voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quamdiu ægrotavit mater?

B. Fere duas hebdomadas.

A. Interea ubi erat pater?

B. Profectus erat Lugdunum ad mercatum.

A. Sed qua hora redisti in scholam?

B. Hodie mane.

A. Dedistine excusationem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum; sed ubi fuisti?

A. Heri ivi rus cum meo patre.

fess those Things, that is, of the Doctors and Apothecaries.

Be not angry with me, I pray.

Why are you so curious?

That I may learn something always.

But see in the mean Time you be not called a Busy body.

Yet hear a few Things. Speak.

How long has your Mother been ill?

Almost two Weeks.

In the mean Time where was your Father?

He was gone to Lyons to the Mart.

But at what Hour did you return into the School?

To day in the Morning.

Have you given your Excuse to the Master?

I have given it.

What did he answer you?

He says well done; but where was you?

Yesterday I went into the Country with my Uncle.

B. Age videamus quid
simus reddituri secunda ho-
ra, nam ego quodammodo
sum novus discipulus.

Come let us see what we
are to say at the second
Hour, for I in a Manner
am a new Scholar.

COLL. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself I beseech
you.

B. Quid caveam mihi?

Why should I look to
myself?

A. Ne incidas in mor-
bum.

Lest you fall into a Dis-
temper.

B. Ex qua causa?

From what Cause?

A. Ex intemperantia
lusus.

From Excess of Play.

B. Unde apparet peri-
culum?

From whence appears
the Danger?

A. Quia totus aestuas,
totus mades sudore.

Because you are all in a
Heat, you are all wet
with Sweat.

B. Admones me recte et
in tempore; profecto non
sentiebam.

You admonish me right-
ly and in Time; truly I
did not perceive it.

A. Desiste si audis me.

Give over if you will
hearken to me.

B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

A. Deterge faciem su-
dario, et indue te celcri-
ter, ne contrahas subitum
frigus.

Wipe your Face with
your Handkerchief, and
cloath you quickly, lest
you catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for
I am liable to Diseases.

A. Quid

Age

A. Quid est causæ?

B. Infirmitas valetudinis meæ; nam vides quam imbecillo corpore sum.

A. Debes tanto magis cavere tibi.

B. Novi istud probe, et pater monet me sæpiissime: sed quid agas? sumus pro ni natura in nostram perniciem.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantia.

B. Memini carmen Catonis in eam sententiam.

A. Ego memini quoque; jam indutus es satis, non opus est ut moreris hic diutius.

B. Vale, amicissime monitor.

A. Vin' tu ut deducam te domum?

B. Nihil opus est, ego belle me habeo beneficio Dei.

What is the Reason?

The weakness of my Health; for you see of how weak a Body I am.

You ought so much the more to have a Care of yourself.

I know that well, and my Father admonishes me very often: But what can you do? we are prone by Nature to our Destruction.

We must not serve Pleasure, but we must consult our Health by Temperance.

I remember a Verse of Cato to that Purpose.

I remember too; now you are dress'd sufficiently, there is no Need that you should tarry here any longer.

Farewel, most friendly Adviser.

Will you that I bring you Home?

There is no Need, I am very well by the Kindness of God.

C O L L. LVIII.

A. Obsecro te da mihi operam paulisper.

B. Quid est illud ?

A. Nescio quid incidit in meum oculum, quod me valde male habet.

B. In utrum oculum incidit ?

A. In dextrum.

B. Vis inspiciam ?

A. Inspice obsecro te.

B. Aperi quantum potes, et tene immotum.

A. Non possum continere a nictu.

B. Mane, egomet tenebo sinistra manu.

A. Ecquid vides ?

B. Video aliquid minutum.

A. Exime, quæso, si potes.

B. Exemi.

A. O bene factum ! quid est ?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeo exigua ut vix possit cerni.

I pray thee give me thy Help a little.

What is that ?

I know not what has fallen into my Eye, that troubles me very much.

Into which Eye did it fall ?

Into the Right.

Would you that I look into it ?

Look into it I pray thee.

Open it as much as you can, and hold it unmoved.

I cannot keep it from twinkling.

Tarry, I will hold it with my left Hand.

Do you see any Thing ?

I see some little Thing.

Take it out, I pray, if you can.

I have taken it out.

O well done ! what is it ?

See you yourself.

It is a Bit of Dust.

And indeed so small that it can hardly be discerned,

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, *Qui tangit vos tangit pupillam oculi mei.*

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuiſti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgo.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing brings to the Eyes.

No Wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we find nothing to be more dear to us.

God approves this, when speaking of his Love towards the Jews, he thus says, *He that toucheth you toucheth the Pupil of my Eye.*

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I but think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So 'tis said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have gained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.

C O L L

C O L L. LIX.

A. Quid agebas modo cum præceptore ?

B. Si cupis scire, percontare illum.

A. Cur celas me ?

B. Ne facias palam.

A. Non rogo te, crede mihi, ut proferam id, nam quid proficerem ?

B. Quamobrem igitur rogas tam cupide ?

A. Ut gaudeam tacitus mecum, si audieris quid boni.

B. Itane venis paratus, ut extorqueas a me, quod creditum est mihi uni, idque a præceptore ?

A. Quod dixeris mihi, dixeris surdo et muto.

B. Egone committam meum tergum in tuam fidem ?

A. Potes profecto, et quidem sine periculo.

B. Nunquam dices tam commode ut persuadeas mihi istud.

What were you doing just now with the Master ?

If you desire to know, ask him.

Why do you conceal it from me ?

Lest you make it publick.

I do not ask thee, believe me, that I may disclose it, for what Good should I get ?

Why then do you ask so earnestly ?

That I may rejoice silently with myself, if you have heard any Good.

Do you so come prepared, to extort from me what was trusted to me alone, and that by the Master ?

What you shall say to me, you shall say to one deaf and dumb.

Shall I commit my Back to your Credit ?

You may truly, and indeed without Danger.

You will never speak so handsomely as to persuade me to that.

A. Dabo,

A. Dabo *fidem*, me *tacitum*.

B. Etiam si *juraveris* sanctissime *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi est nostra* amicitia?

B. Nescis *illud dictum* sapientis, *Quod velis esse tacitum* dixeris *nemini*?

A. *Audivi aliquoties*, sed *quod dictum sit amico*, videtur *dictum* nemini, *nam amicus est quasi alter idem*.

B. *Dicet eadem tibi*, qui *volet scire ex te*, et *item alius*, atque *ita perveniet ad aures omnium*; itaque *si vis me esse amicum tibi posthac*, *missum me facito*.

A. *Non sum imperator* ut *te missum faciam*.

B. *Pergin' esse molestus*?

A. *Malim abire quam exhibere tibi molestiam*.

I will give my *Word*, I will hold my *Tongue*.

Although you swear most solemnly *three* or *four Times*, I will not disclose it, therefore give over asking.

How, *where* is our *Friendship*?

Do not you know that *Saying of the wise Man*, What you would have to be concealed tell no *Body*?

I have heard it *several Times*, but *what* is said to a *Friend*, seems said to no *Body*, for a *Friend* is as it were *another self*.

He will say *the same Things* to you, *who* would know it of you, and like-wise *another*, and so it will come to the *Ears* of all; therefore if you will have me be a *Friend* to you hereafter, discharge me.

I am not a *General* that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you *Trouble*.

COLL. LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quid ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jam pridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberius.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invita.

A. O miserum adolescentem!

B. Imo vero miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vite; nempe spoliabit, rapiet, ludet alea, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone into the War.

What say you, into the War?

So the Thing is.

Has he bid farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a Mind to live more freely.

Why did your Father let him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that Kind of Life; that is, he will pillage, plunder, play at Dice, he will drink, he will whore.

Is that the Life of Soldiers?

Yes altogether.

A. Unde

A. Unde scis istud ?

How know you that ?

B. Audivi nuper ex patre cum cœnaremus.

I heard lately of my Father when we were at Supper.

A. Quorsum narrabat talia ?

Why did he talk such Things ?

B. Docebat nos nihil esse tutius quam timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.

He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right Way.

A. Præceptor ipse admonet nos sæpe de his rebus.

The Master himself admonishes us often of these Things.

B. Debemus esse tanto magis solliciti ut amemus patres et præceptores, quorum opera Deus utitur ad nostram institutionem.

We ought to be so much the more solicitous to love our Parents and Masters, whose Service God uses for our Instruction.

A. Utinam præstemus utrisque quod ipse præcipit nobis in sua lege.

I wish that we may perform to both what he commands us in his Law.

B. Ita Deus faxit.

So God grant.

COLL. LXI.

A. Fuistine hodie in foro ?

Was you To-day in the Market ?

B. Fui.

I was.

A. Quando ?

When ?

B. Post sacram concionem.

After the Sermon.

A. Quid emisti nobis ?

What did you buy for us ?

B. Fere

B. Fere nihil.

Almost nothing.

A. Sed quid ?

But what ?

B. Butyrum.

Butter.

A. Quanti ?

For how much ?

B. Quadrante.

A Farthing.

A. Tantillum !

So little !

B. Non ausus sum emere
amplius.

I durst not buy more.

A. Quid timebas ?

What did you fear ?

B. Ne non esset bonum.

Lest it should not be good.

A. Fecisti prudenter fa-

You did prudently e-

ci.

nough.

B. Cur dicis istud ?

Why do you say that ?

A. Quia malim te esse
timidiorem in hac re quam
audaciorem.

Because I had rather
have you to be too timo-
rous in this Matter than
too bold.

B. Sed nunquid emisisti
cistaterea ?

But did you buy any
Thing beside ?

A. Nihil.

Nothing.

B. Eho, nihilne !

Soho, nothing !

A. Nihil prorsus.

Nothing at all.

B. Vah, quam parce
sumatus es nobis !

Fie, how sparingly have
you made Provision for us !

A. Quid aliud potuif-
sum emere ?

What else could I buy ?

B. Quasi nescias quibus
his soleam oblectari.

As if you did not know
with what Meats I use to
be pleased.

A. Scio te amare molli-
culum caseum, et pyra,
et alios recentes fructus.

I know that you love
soft Cheese, and Pears,
and other fresh fruits.

B. Dicis recte, cur igitur
non emisisti ?

You say rightly, why
then did you not buy ?

A. Caseus erat carior
pro nostra pecuniola.

B. Quid fructus ?

A. Alii non erant ma-
turi satis ; dubitabam de
aliis essentne boni.

B. Miser, non poteris
gustare ?

A. Atqui istæ mulieres
permittunt gustare nihil,
nisi affirmes te empturum.

B. Nihil mirum, nam
multi gustarent animi cau-
sa tantum, esto igitur sa-
pientior alias.

A. Quomodo ?

B. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut
facias periculum.

A. Quid tum ?

B. Si placuerit tibi, tum
emito amplius ; sin minus,
relinquito, et conferto te
alio.

A. Est bona cautio.

B. Memineris igitur,
ut utaris postea.

A. Ego, ut spero, me-
minero diligenter ; nunquid
vis præterea ?

The Cheese was too
dear for our Money.

What the Fruits ?

Some were not ripe
enough ; I doubted of others
whether they were good.

Wretch, could you not
taste ?

But those Women per-
mit you to taste nothing,
unless you affirm that you
will buy.

No wonder, for many
would taste for their Plea-
sure's sake only, be thou
therefore wiser another
Time.

How ?

If you see any fine Fruit,
buy some for a little De-
nari, that you may make
Trial.

What then ?

If it please you, then
buy more ; but if not,
leave it, and betake you
to some where else.

It is a good Caution.

You will remember
then, that you may use it
afterwards.

I, as I hope, shall re-
member diligently ; would
you have any Thing more

B. Ut cures ea quæ sunt
tui officii, ac deinde in-
cumbas studiis.

That you may take Care
of those Things which
are your Duty, and then
mind your Studies.

C O L L. LXII.

A. Reverteris tantum
hodie a villa?

Do you return but to
Day from the Village?

B. Tantum hodie, idque
paulo ante prandium.

But to Day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illic modo biduum.

But you said you would
be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father pro-
mised,

A. Quid obstitit igitur
quo minus redieris citius?

What hindred you then
from returning sooner?

B. Mater detinuit me,
tametsi obsecrabam eam
cum lachrymis, ut me
missum faceret.

My Mother detained
me, although I besought
her with Tears, that she
would let me go.

A. Sed cur remorata
est te tamdiu?

But why did she stay
you so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas inte-
rea?

What did you do in the
mean Time?

B. Colligebam fructus
cum nostris rusticis.

I gathered Fruits with
our Country Folks?

A. Quos fructus?

What Fruits?

B. Quasi autumnales
fructus non sint noti tibi,
pyra, mala, juglandes,
castaneæ.

As if autumnal Fruits
were not known to you,
Pears, Apples, Walnuts,
Chesnuts.

A. O

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum perit.

B. Non omnino perit spero, curabo pro viribus, ut recuperem aliqua ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelliges sensum ejus satis.

B. Interpretatio præceptoris juvabit me, ut assequar sensum magna ex parte.

A. Nec tamen id erit satis.

B. Tu aderis mecum (si placet) per otium, ut conseramus una.

A. Faciam libenter equidem, sed istud non sufficiet.

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean Time the Fruit of five or six Lessons is lost.

It is not quite lost I hope, I will take care according to my Ability, that I may recover it in some Measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by Heart the very Text of the Author.

But you will not understand his sense sufficiently.

The Translation of the Master will help me, that I may understand his Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may converse together.

I will do it willingly indeed, but that will not suffice.

B. Non

B. Non possum facere

I cannot do more.

amplius.

A. Quanto præstitisset
audire magistrum ipsum?

How much better had
it been to hear the Master
himself?

B. Sane multo præstite-
rat; sed quando non con-
gignit mea culpa, non pos-
sum accusare meipsum in
hac parte.

Truly it had been much
better; but seeing it did
not happen by my Fault,
I cannot accuse myself in
this Part.

A. Dicis recte; fac igi-
tur habeas bonum animum,
nam quod ego disputavi te-
cum pluribus verbis de hac
re, non feci, ideo, ut ad-
lucerem te in desperationem,
sed totum illud profectum
est ex meo singulari amore
tibi.

You say right; see then
that you have a good Cou-
rage, for that I disputed
with you in more Words
about this Matter, I did
not do it, therefore, that I
might bring you into Des-
pair, but all that pro-
ceeded from my singular
Love for you.

B. Illud non est dubium
tibi, quo fit ut habeam
majorem gratiam tibi.

That is not doubtful to
me, whence it is that I
give the greater Thanks to
you.

A. Sed ecce, tintinnabu-
m vocat nos ad cœnam.

But lo, the little Bell
calls us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem
venisse ad gymnasium ho-
die.

I heard your Father
came to School to day.

B. Audivisti verum.

You heard the Truth.

A. Qua gratia venit?

Upon what Account
came he?

E

B. Ut

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendarat te antea ?

B. Imo, sæpiissime.

A. Quid sibi vult ista tam frequenti commendatione ?

B. Amat me.

A. Quid tum ?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendat ut vapules sæpius ?

B. Ea est fortasse causa, sed quid tum ? non diligit me propterea minus.

A. Unde colligis istud ?

B. Quia correctio est tam necessaria puero quam alimentum.

A. Dicis verum quidem, sed pauci judicant ita ; nam est nemo quin malit habere panem quam virgam.

B. Istud est naturale omnibus, quis negat ? sed tamen pœna est ferenda patienter, præsertim justa pœna.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before ?

Yes, very often.

What doth he mean by that so frequent Recommendation ?

He loves me.

What then ?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftner ?

That is perhaps the Cause, but what then ? he doth not love me therefore the less.

From whence do you gather that ?

Because Correction is as necessary for a Boy, as Meat.

You say the Truth indeed, but few judge so ; for there is no Body but had rather have Bread than a Rod.

That is natural to all, who denies it ? but yet Punishment is to be borne patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello moralium distichorum.

So we have it in the Book of moral Distichs.

B. Quid si pœna sit injusta?

What if the Punishment be unjust?

A. Ea quoque est patienda nihilominus.

That also is to be borne nevertheless.

B. Cujus causa?

For whose Sake?

A. Propter Jesum Christum, qui tulit injustissimam et acerbissimam mortem pro nostris peccatis.

For Jesus Christ, who suffered a most unjust and most bitter Death for our Sins.

B. Utinam id veniat in mentem, quoties patimur aliquid.

I wish that that may come into our Mind, as oft as we suffer any Thing.

A. Præceptor monet nos id sæpe, quoties occasio occurrit; sed narrat fabulam surdis, ut est in proverbio.

The Master admonisheth us of that often, as often as Occasion occurs; but he tells a Story to the Deaf, as it is in the Proverb.

B. Ergo demus operam, ut simus diligentiores in posterum.

Therefore let us do our Endeavour, that we may be more diligent for the future.

A. Deus faxit.

God grant it.

C O L L. LXIV.

A. Tu igitur es discessurus cras, ut audio.

You then are to go away to morrow, as I hear.

B. Cras, si Dominus permiserit.

To morrow, if the Lord permit.

A. Eho, cur tam cito?

How now, why so soon?

B. Pater urget me.

My Father urgeth me.

A. Imo tu urges patrem.

B. Itane videtur tibi ?
quomodo possum urgere patrem ?

A. Assidua missione literarum.

B. Scripsi semel tantum scholasticam vacationem instare.

A. Quando misisti literas ?

B. Superiore hebdomade.

A. Quo die ?

B. Veneris.

A. Quid facies domi ?

B. Vindemia instat, interim fructus sunt colligendi.

A. Poteras expectare diem dimissionis.

B. Nescio quando fit futurus.

A. Spero ad finem proximæ hebdomadis.

B. Sed istud non est possum in nostro arbitrio.

A. Nec in præceptoris quidem.

B. Cujus igitur ?

A. Dei solius, qui gubernat consilia hominum suo nutu.

Nay you urge your Father.

Doth it seem so to you ?
how can I urge my Father ?

By continual sending of Letters.

I writ once only that the School Vacation was at Hand.

When did you send the Letter ?

The last Week.

On what Day ?

Friday.

What will you do at home ?

The Vintage is at Hand, in the mean Time Fruits are to be gathered.

You might tarry till the Day of breaking up.

I know not when it will be.

I hope at the end of the next Week.

But that is not put in our Pleasure.

Nor in the Master's indeed.

Whose then ?

Of God alone, who governs the Counsels of Men by his Pleasure.

B. Atqui

B. Atqui *Satanas* videtur gubernare interdum.

A. Quantum *Deus* permittit ipsi: sed relinquitur ista sapientioribus.

B. Est tuti: ; nam proverbium monet, *Ne sutor ultra crepidam.*

A. Audivimus istud sæpe ex præceptore.

B. Idem quoque docuit nos sæpe illam sententiam *Pauli*, *Noli altum sapere, sed time.*

A. Habet etiam illud frequenter in ore, *Ne quaeris altiora.*

B. Sed audin' tu signum dari ad cœnam?

A. Tintinnabulum ad hoc pulsat meas aures.

B. Eamus in aulam.

A. Salutabo te cras ante discessum.

But *Satan* seems to govern sometimes.

As far as *God* permits him: But let us leave those Things to wiser People.

It is safer; for the Proverb admonisheth, That the *Shoe-maker* go not beyond his Last.

We have heard that often of the Master.

The same also hath taught us often that Saying of *Paul*, Be not high-minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the Sign given for Supper?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you tomorrow before your Departure.

COLL. LXV.

A. Cur dispergebas pisa-
bie?

B. Quando?

A. Post prandium.

Why did you scatter
Pease here?

When?

After Dinner.

B. Faciebam *id* animi causa.

A. Sed unde habuisti illa pisa?

B. Accepi e concha, ubi reposita fuerunt, ut coquerentur crastino die.

A. Debuistine facere malum animi causa?

B. Non putabam *id* esse malum.

A. An non est malum conculcare panem pedibus?

B. Nollem facere istud.

A. Cur nolles?

B. Quia panis est maxime necessarius nobis.

A. Deus creavit et pisa, et cætera quæ eduntur, in nostrum usum.

B. Non ignoro illud, quin etiam vescor pisis libenter, si sint bene cocta et condita.

A. Præterea, velle sine abuti tuis rebus?

B. Minime.

A. Tanto minus debes abuti alienis.

B. Intelligo istud satis.

I did it for my Mind's Sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to morrow.

Ought you to do Mischief for your Mind's Sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under Foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten, for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo non fecisti recte.

Therefore you did not do right.

B. Non recte, fateor, tamen non malo animo.

Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness set me upon it.

A. Quid merxisti?

What have you deserved?

B. Plagas.

Stripes.

A. Dicis recte; sed opinor, non ex animo.

You say well; but I suppose not from your Mind.

B. Imo certe: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem factoris sponte, non accusabo, nam præceptor dixit scèpissime se velle sic.

Seeing you confess of your own Accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What did he say?

A. Ut deferamus neminem ad eum de istis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about those smaller Matters, who acknowledges his Fault willingly.

C O L L. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game did you exercise yourself to Day?

B. Ludo juglandium.

In the Game of Walnuts.

A. Ecquid lucri fecisti?

B. Imo, *perdidi*.

A. Tum *fortuna* fuit *adversa* tibi.

B. Nescio *quæ* fortuna, *tantum* scio id *accidisse* mea culpa, *sed* Deo *volente* ita.

A. Cur Deus id voluit?

B. Fortasse *ut* hinc *discam* ferre *graviora* quam *acciderint*.

A. Quasi Deus curet *lusiones* puerorum.

B. Curat *perfecto*, quin etiam, *nihil* fit in *natura* rerum *sine* divina *providentia*.

A. Siccine philosopharis? *quisnam* docuit te ista?

B. Nonne tute audivisti ex nostro concionatore?

A. Potest fieri, ut *audiverim*, sed *quid* agam? *memoria* est *fluxa*.

B. Nimirum, *quia* non *exerces*.

A. Quomodo est *exercenda*?

Did you win any thing?

Nay, I have lost.

Then Fortune was against thee.

I know not *what* Fortune, only I know that *happened* by my Fault, but God *willing* so.

Why would God have it so?

Perhaps *that* hence I may learn to bear more grievous Things when they *happen*.

As if God regarded the Playing of Boys.

He doth regard them indeed, moreover, *nothing* is done in the Nature of Things *without* the Divine Providence.

Do you so philosophize? *who* taught you those Things?

Have you not heard of our Preacher?

It may be, that I have heard, but *what* shall I do? my Memory is *weak*.

That is, *because* you do not exercise it.

How is it to be exercised?

B. Primum diligenti attentione, hoc est, advertendo diligenter ea quæ audivimus aut legimus; deinde repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.

A. Ista inculcantur nobis sæpe a præceptore, sed (me miserum) quam supina est hæc negligentia mea!

B. Sic sumus omnes, nisi ille spiritus Dei excitet nos.

A. Quid faciam igitur?

B. Expergiscere, precare Deum assidue, esto vigilans, fugito prævos, versa-
re cum bonis.

A. Quid consequar tandem?

B. Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui sua clementia; et senties tuum animum immutatum brevi.

A. O quam opportunus fuit hic congressus!

B. Obsecro te, ut colloquamur sæpius.

First by diligent Attention, that is, by minding diligently those Things which we have heard or read; then by repeating the same Things often; lastly, by teaching others those Things which we have learnt.

Those Things are inculcated upon us often by the Master, but (woe's me) how gross is this Negligence of mine!

So we are all, unless that Spirit of God quicken us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

What shall I get at length?

Do you ask? if you accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

O how seasonable was this Meeting!

I beseech you, that we may talk together oftner.

C O L L. LXVII.

A. Demiror *tuam negligentiam.*

B. In qua re tandem ?

A. Quod non curas te diligentius.

B. Ego curo *me fortasse nimis, edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc mane præcipue; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris; quid vis amplius?*

A. Mittamus *ista; ea non sunt quæ reprehendo in te.*

B. Quid igitur ?

A. Circumspice *vestimenta tua a calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profecto non decent vestrum genus.*

B. Loqueris *equidem ut libet, quod si haberes parentes*

I wonder at *your Negligence.*

In what Thing at length ?

That you do not take Care of yourself more diligently.

I take Care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when Time requires, I exercise my Body, I unbend my Mind, and I play with the rest; what would you more ?

Let us pass *those Things; they are not what I blame in you.*

What then ?

Look about your *Cloaths* from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque adeo pannosum.

A. *Nec ideo cares negligentia, nam cur non petis mutuo alicunde?*

B. *Unde peterem?*

A. *Si non aliunde, certe posses a præceptore.*

B. *Quid si nollet dare?*

A. *Denegat nulli e domesticis discipulis, si quidem videt esse opus.*

B. *Non ignoro istud, sed sum verecundior.*

A. *Ah! iste est rusticus pudor.*

B. *Tamen malo esse verecundus quam impudens.*

A. *Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.*

B. *Ego sum eo ingenio, ut verear offendere quempiam.*

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do you not borrow somewhere?

From whom should I borrow?

If not elsewhere, certainly you might of the Master.

What if he would not give me?

He denies to none of the domestick Scholars, if so be he sees there is need.

I am not ignorant of that, but I am too bashful.

Ah! that is clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mean is to be used every where.

I am of that Temper, that I am afraid to offend any one.

A. *Laudo.*

A. Laudo ingenium, sed est modus in rebus ; nam ille metus offendendi debet habere locum in turpibus rebus, aut indecoris, sed video nihil tale hic.

B. Est usitatum in societate hominum, ut indigeant mutua opera ; quis igitur dabit mihi vitio, si petam ab amicis ?

A. Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus ; sed tu (quantum ego novi te) nolles abuti.

B. Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.

I commend your Temper, but there is a Mean in Things ; for that Fear of offending ought to have Place in base Things, or indecent, but I see no such Thing here.

It is an usual Thing in the Society of Men, to want mutual Help ; who therefore will impute it to me as a Fault, if I borrow of my Friends ?

No body will blame you, unless perhaps you would abuse such Things ; but you (as far as I know you) would not abuse them.

Fie upon that Abuse, I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni sacre hodie ?

B. Adfui.

A. Quis habuit concionem ?

B. Dominus N——.

A. Quota hora incepit ?

B. Septima.

A. Unde sumpsit thema ?

Were you at the Sermon to day ?

I was there.

Who preached the Sermon ?

Mr. N——.

At what a Clock did he begin ?

At Seven.

From whence did he take his Text ?

B. Ex Epistola Pauli
ad Romanos.

A. Quoto capite ?

B. Octavo.

A. Respondisti *adhuc*
bene ; nunc videamus quid
sequatur ; ecquid mandasti
memoriæ ?

B. Nihil quod possum
referre.

A. Nihil ! *cogita pau-*
lisper, et vide ne turberis,
quin esto bono animo.

B. Certe possum remi-
nisci nihil.

A. Ne verbum quidem ?

B. Nihil prorsus.

A. Hem *verbero !* quid
profecisti igitur ?

B. Nescio, *nisi quod*
abstinui fortasse interim a
malis.

A. Istud, *quidem, est a-*
liquid, si potuit fieri, ut ab-
stinueris a malo omnino.

B. Abstinui quoad po-
tui.

A. Fac esse ita, ta-
men non satisfecisti Deo,
quam scriptum sit, declina
a malo, et fac bonum ;
sed dic mihi, quæso,
quæ

Out of the Epistle of
Paul to the Romans.

What Chapter ?

The Eighth.

You have answer'd yet
well ; now let us see what
follows : Have you commit-
ted any Thing to Memo-
ry ?

Nothing that I can say.

Nothing ! think a little,
and see you be not disturbed,
but be of good Courage.

Indeed I can remember
nothing.

Not so much as a Word ?

Nothing at all.

Ho you Rogue ! what
have you profited then ?

I know not, but that
I abstained perhaps in the
mean Time from evil
Things.

That, indeed, is some-
thing, if it could be, that
you shall abstain from
Evil altogether.

I abstained as much as
I could.

Suppose it was so, yet
you did not satisfy God,
seeing it is written, fly
from Evil and do Good ;
but tell me, I pray,
for

qua gratia ivisti illuc potissimum?

B. *Ut addiscerem aliquid.*

A. *Cur non fecisti istud?*

B. *Non potui.*

A. *Non potuisti, nebulo! imo noluisti, aut certe non curasti.*

B. *Cogor fateri.*

A. *Quæ res cogit te?*

B. *Meatonscientia, quæ accusat me apud Deum.*

A. *Dicis recte, utinam ex animo.*

B. *Equidem dico ex animo.*

A. *Potest fieri ita, sed age, quæ fuit causa quamobrem mandaveris nihil memoriæ?*

B. *Mea negligentia; nam non audiebam diligenter.*

A. *Quid faciebas igitur?*

B. *Identidem dormiebam.*

A. *Ita soles; sed quid agebas in reliquo tempore?*

B. *Cogitabam mille ineptias, ut pueri solent.*

for what Cause went you thither chiefly?

That I might learn something.

Why did not you do that?

I could not.

You could not, you Knave! nay you would not, or certainly you did not care.

I am forced to confess.

What Thing forceth thee?

My Conscience, which accuseth me to God.

You say right, I wish from thy Mind.

Truly I speak from my Soul.

It may be so, but come, what was the Reason why you committed nothing to Memory?

My Negligence; for I did not bear diligently.

What did you do then?

Now and then I slept.

So you use to do; but what did you do the rest of the Time?

I thought of a thousand Fooleries, as Boys are wont.

A. *And*

A. An tu es adeo puer
ut non debeas esse attentus
ad audiendum verbum
Dei?

B. Si essem attentus, pos-
sem proficere aliquid.

A. Quid igitur meru-
isti?

B. Verbera.

A. Meruisti profecto, id-
que largissime.

B. Confiteor ingenue.

A. Para te ad recipien-
das plagas.

B. Ah! magister, ig-
nosce obsecro, peccavi, fa-
teor, sed ex nulla malitia.

A. Quid facies igitur,
si ignovero tibi?

B. Faciam meum offi-
cium posthac, ut spero.

A. Addendum erat, Deo
juvante.

B. Imo, magister, præ-
stabo meum officium post-
hac, Deo juvante.

A. Age, condono hanc
culpam tuis lachrymis, et
agnosco tibi ea lege, ut me-
mineris tui promissi.

B. Ago tibi gratias, hu-
milissime præceptor.

Are you so much a Child
that you ought not to be
attent to hear the Word
of God?

If I was attent, I might
profit something.

What then have you
deserved?

Stripes.

You have deserved in-
deed, and that very plenti-
fully.

I confess ingenuously.

Make ready thyself to
receive Stripes.

Ah! Master, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What will you do then,
if I pardon you?

I shall do my Duty here-
after, as I hope.

You should have ad-
ded, God helping.

Yes, Master, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this
Fault to your Tears, and I
pardon you upon this Con-
dition, that you remember
your promise.

I gave you Thanks,
most kind Master.

A. Eris in maxima gratia apud me, si servaveris promissa.

You shall be in very great Favour with me, if you keep your Promise.

C O L L. LXIX.

A. Non possum mirari satis te non esse diligentiorrem.

I cannot wonder sufficiently that you are not more diligent.

B. In qua re videor tibi esse negligens?

In what Thing do I seem to you to be negligent?

A. Quod nunquam feres ades in tempore mane, atque inde fit ut noteris in catalogo pene quotidie: cur es adeo somniculosus?

Because you never almost come in Time in the Morning, and thence it comes to pass that you are set down in the Bill almost every Day: Why are you so sleepy?

B. Sic est mea natura.

So is my Nature.

A. Corrige istam naturam, id est, vitium naturæ.

Correct that Nature, that is, the Fault of Nature.

B. Nihil emendatur difficilius, quam naturale vitium.

Nothing is mended more difficultly, than a natural Fault.

A. Omnia vitia fere sunt naturalia nobis, et nisi bonitas Dei servaret nos, essemus omnes sceleratissimi.

All Vices almost are natural to us, and unless the Goodness of God kept us, we should be all very wicked.

B. Quid igitur faciendum est?

What then is to be done?

A. Pugnandum est fortiter cum vitiis nostris.

We must fight stoutly with our Vices.

B. Sub quo duce ?

Under what Commander ?

A. Deo ipso.

God himself.

B. Quibus armis ?

With what Arms ?

A. Divinis et spiritua-

Divine and spiritual.

libus.

B. Ubi inveniuntur ?

Where are they found ?

A. In Epistola sancti Pauli ad Ephesios.

In the Epistle of Saint Paul to the Ephesians.

B. Quoto capite ?

What Chapter ?

A. Sexto.

The Sixth.

B. Quid si non intellexero locum per me ?

What if I do not understand the Place by myself ?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

You will not understand it, I know well enough, but the Master must be consulted.

B. Quid si adfueris mecum ?

What if you be there with me ?

A. Volo adesse, certum est, verum opportunitas captanda est.

I will be there, I am resolved, but an Opportunity must be taken.

B. Capiemus consilium igitur alias de hoc.

We will take Counsel then another Time about this.

A. Quando erit istud ?

When shall that be ?

B. Proximo die Mercurii, si tibi placet.

The next Wednesday, if you please.

A. Quota hora ?

At what a Clock ?

B. Prima post meridiem.

At One after Noon.

A. Placet sententia.

Your Resolution pleaseth me.

B. Nunc igitur discedamus.

Now then let us depart.

COLL. LXX.

A. Vis *emere* hoc *cin-*
gulum?

B. Cur *emerem*? *unum*
est *satis* *mibi*; *cur* *vero*
vis *tu* *vendere*?

A. Quia *sunt* *mibi* *duo*.

B. Tamen *non* *licet* *ven-*
dere, *nisi* *vis* *incurrere* *in*
pœnam.

A. Quid *vetat* *me* *ven-*
dere *meas* *res*?

B. Habes *nihil* *tuum* *ad-*
huc.

A. Eho, *nihil*! *unde*
probas *istud*?

B. Quia *nondum* *es* *tui*
juris, *sed* *sub* *potestate* *pa-*
tris; *denique*, *vis* *audire*
breviter *istud* *non* *licere*
tibi?

A. Maxime, *velim*.

B. Est *scholastica* *lex* *de*
hoc, *cujus* *hæc* *est* *senten-*
tia, *Pueri* *nec* *vendant* *nec*
alienent *aliquid* *injussu* *pa-*
rentum, *qui* *fecerit* *contra*
plectetur *verberibus*.

Will you *buy* this *Delic*

Why *should* *I* *buy* *it*?
one *is* *enough* *for* *me*; *but*
why *will* *you* *sell* *it*?

Because *I* *have* *two*.

Yet *you* *may* *not* *sell* *it*
unless *you* *will* *incur*
Penalty.

What *hinders* *me* *to* *sell*
my *Things*?

You *have* *nothing*
your *own* *yet*.

How, *nothing*! *from*
whence *do* *you* *prove* *that*

Because *you* *are* *not* *yet*
at *your* *own* *Disposal*, *but*
under *the* *Power* *of* *your*
Father; *finally*, *will* *you*
hear *in* *short* *that* *that*
not *lawful* *for* *you*?

Yes, *I* *would*.

There *is* *a* *School* *Law*
about *this*, *whereof* *this*
the *Purport*, *Let* *not* *Boys*
sell *nor* *alienate* *any* *Thing*
without *the* *Leave* *of* *their*
Parents, *he* *that* *does* *otherwise*
shall *be* *punished* *with*
Stripes.

A. Non ignorabam istud, sed volebam facere periculum an esses constans in observandis legibus.

I was not ignorant of that, but I had a Mind to make a Trial whether you were constant in observing the Laws.

B. Tu es simulator igitur.

You are a Dissembler then.

A. Video nihil mali in hac simulatione. Num tu interpretaris male?

I see nothing of Harm in this Dissimulation. Do you construe it ill?

B. Minime vero, nihil enim nocuisti mihi.

No indeed, for you have not hurt me.

A. Quid si nocuissem?

What if I had hurt you?

B. Talissem æquo animo, ut decet Christianum.

I would have bore it with a patient Mind, as becomes a Christian.

A. Utinam feramus omnia adversa sic propter Christum, qui nihil non tulit causa nostræ salutis.

I wish we could bear all Adversities so for Christ, who bore every Thing for the Sake of our Salvation.

B. Feremus certe, si proponamus ejus exemplum semper ob oculos.

We shall bear them certainly, if we set his Example always before our Eyes.

A. Id est quidem difficile.

That is indeed difficult.

B. Imo impossibile, nisi adjuvemur illius spiritu, quod est impetrandum assiduè precibus.

Nay impossible, unless we are helped by his Spirit, which is to be obtain'd by constant Prayers.

A. O quam suavi sermone consumpsimus tantillum otii!

O with how sweet Discourse have we spent this little Leisure!

COLL. LXX.

A. Vis emere hoc cingulum?

B. Cur emerem? unum est satis mihi; cur vero vis tu vendere?

A. Quia sunt mihi duo.

B. Tamen non licet vendere, nisi vis incurrere in pœnam.

A. Quid vetat me vendere meas res?

B. Habes nihil tuum adhuc.

A. Eho, nihil! unde probas istud?

B. Quia nondum es tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?

A. Maxime, velim.

B. Est scholastica lex de hoc, cujus hæc est sententia, Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contra plectetur verberibus.

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet you may not sell it unless you will incur a Penalty.

What hinders me to sell my Things?

You have nothing of your own yet.

How, nothing! from whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short that that is not lawful for you?

Yes, I would.

There is a School Law about this, whereof this is the Purport, Let not Boys sell nor alienate any Thing without the Leave of their Parents, he that does otherwise shall be punished with Stripes.

A. Non ignorabam
istud, sed volebam facere
periculum an esses constans
in observandis legibus.

I was not ignorant of
that, but I had a Mind to
make a Trial whether you
were constant in observing
the Laws.

B. Tu es simulator igitur.

You are a Dissembler
then.

A. Video nihil mali in
hac simulatione. Num tu
interpretaris male?

I see nothing of Harm
in this Dissimulation. Do
you construe it ill?

B. Minime vero, nihil
enim nocuisti mihi.

No indeed, for you have
not hurt me.

A. Quid si nocuisssem?

What if I had hurt
you?

B. Talisssem æquo animo,
ut decet Christianum.

I would have bore it
with a patient Mind, as
becomes a Christian.

A. Utinam feramus omnia
adversa sic propter
Christum, qui nihil non
tulit causa nostræ salutis.

I wish we could bear all
Adversities so for Christ,
who bore every Thing for
the Sake of our Salvation.

B. Feremus certe, si pro-
ponamus ejus exemplum
semper ob oculos.

We shall bear them cer-
tainly, if we set his Exam-
ple always before our Eyes.

A. Id est quidem diffi-
cile.

That is indeed difficult.

B. Imo impossibile, nisi
adjuvemur illius spiritu,
quod est impetrandum assi-
duis precibus.

Nay impossible, unless we
are helped by his Spirit,
which is to be obtain'd by
constant Prayers.

A. O quam suavi ser-
mone consumpsimus tantil-
lum otii!

O with how sweet Dis-
course have we spent this
little Leisure!

COLL. LXXI.

A. Quid vis ut dicamus, præceptor?

B. Dicite quisque suam sententiam ex novo testamento.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo, præceptor, ut incipiamus nunc?

B. Sane velim, quando, ut ais, est vobis tanta copia.

A. Quis incipiet?

B. Tunc vis edere specimen hujus rei, honoris tui causa?

A. Faciam id libenter, sed Dei honoris causa.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; erga incipe, si quid habes.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

What will you that we say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be more easy for us, for we have in Readiness great Plenty of them; will you then, Master, that we begin now?

Truly would I, seeing as you say, you have great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's Sake?

I will do it willingly, but for God's Honour's Sake.

I commend that Saying for the Divine Honour and Glory is to be prefer'd in all Things; well begin if you have any Thing.

Unless your Righteousness exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

Dep

Deposito mendacio, lo-
quimini veritatem quisque
proximo suo, hoc enim
placet Domino; tertio ad
Colossenses.

B. Euge, bonum speci-
men, videte, ut progressus
respondeat, hoc est, ut
pergatis in posterum dili-
genter.

A. Qui dedit nobis
principium, idem dabit
prosperos successus.

B. Ita est sperandum.
Parate vos, ut matu-
remus prodire.

A. Aderimus paratissimi
nox.

B. Sumite quisque suum
cucullum, ut prodeatis ho-
nestius; sed heus pueri.

A. Quid, præceptor?

B. Videte ut adferatis
psalmos, cantabimus ali-
ubi in umbra.

A. Ita nostra ambulatio
est jucundior.

Putting away Lying,
speak Truth every one to
his Neighbour, for this is
pleasing to the Lord; in
the third to the Colossians.

Well done, a good
Proof, see that your Pro-
gress answer, that is, that
you go on for the future
diligently.

He that hath given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here very
ready presently.

Take every one his
Cloak, that you may go
abroad more handsomely;
but hark ye Boys.

What, Master?

See that you bring your
Psalms, we will sing some-
where in the Shade.

So our Walk will be
more pleasant.

COLL. LXXII.

A. Fuistisne hodie in
gymnasio?

Have you been to day
in the School?

B. Etiam

B. Etiam, *quid* tu agebas?

A. Eram *occupatus* domi.

B. Id *evenit* præter tuum morem, *soles enim* abesse rarius.

A. Quam possim rarissime; *quid autem* actum est?

B. Nihil profus.

A. Habemus ergo remissionem?

B. Certo.

A. Quamobrem?

B. Propter *hodiernum* mercatum.

A. Quis dedit?

B. Ludimagister, tamen *permissu rectoris*.

A. Quid concessit?

B. Vacationem ab omni *scholastico munere*.

A. An, *in totum diem*?

B. A mane usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis, quidem, ut cogitaremus de negotio in otio, ne veniremus cras in ludum imparati.

Yes, *what* did you do?

I was *busy* at home.

That *happened* besides your Custom, for you *use* to be away *seldom*.

As seldom as I can; but *what* was done?

Nothing at all.

Have we *therefore* Leave to play?

Yes.

What for?

Because of *this Day's* Fair.

Who gave it?

The Master, but by the Permission of the Governor.

What hath he granted you?

A Freedom from all School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; altho' he admonished us diligently, and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come to morrow to School unprepared.

A. Quid

A. Quid igitur facie-
mus? *abutemur* hoc otio?

B. Id *minime* decet no-
ram *etatem*.

A. Tu vero, *quid* paras
facere?

B. Recipere *me* in mu-
seum, *nisi* placet *tibi*
contasse magis, ut *prodeas*
mihi aliquo *ambulatam* ses-
sihoram.

A. Egone recusarem?
non est *nihil* quod *magis*
desidero nunc; *nam* interea
contastimus aliquem *ser-*
monem de literis, et exer-
citamus corpus.

B. Eamus igitur extra
muros.

A. Quonam.

B. Usque ad ripam la-
cis.

A. Istud *arridet* mihi
valde, sed tu *expectabis*
ne si placet.

B. Quamdiu?

A. Tantisper dum eo
statum crepidas pro cal-
ceis.

B. Ubi vis expectari?

A. Ad Franciscanam
portam.

What *then* shall we do?
shall we abuse this Leisure?

That *does not become* our
Age.

But you, *what* do you
intend *to do*?

To betake *myself* into
my Study, *unless* it please
you perhaps *more*, that *we*
go somewhere *a walking*
for an Hour and a Half.

Should I refuse? *nay*
there is *nothing* which *I*
would rather do now; *for*
in the mean Time *we shall*
hold some *Discourse* about
Learning, and shall exer-
cise *the Body*.

Let us go *then* without
the Walls.

Whither?

Unto the Bank of the
Lake.

That *pleases* me *very*
much, but you *shall stay*
for me, *if you please*.

How long?

A little *whilst* I go to
change my Slippers for
Shoes.

Where *will you* be staid
for?

At the Franciscan Gate.

B. At vide ne fallas.

A. An ego fallerem
amicum, cum sciam fidem
esse servandam cum inimi-
co?

B. Abi festina, ego le-
gam aliquid interim, dum
opperior te.

A. Adero hic mox.

But see you do not fail.

Should I deceive a
Friend, when I know that
Faith is to be kept with
an Enemy?

Go make haste, I will
read something in the mean
Time, whilst I stay for you.

I will be here presently.

C O L L. LXXIII.

A. Ergone abis in pa-
triam?

B. Cogor abire, acce-
ritus a patre.

A. Nunquamne es re-
versurus?

B. Non, spero.

A. Quando es profectu-
rus?

B. Cras, ut opinor.

A. Siccine relinquis me
igitur?

B. Ita est necesse.

A. O me miserum! ubi
et quando reperiam talem
amicum, talem socium
meorum studiorum?

B. Ne doleas; esto bo-
no animo, Deus dabit tibi
meliozem.

A. Ille quidem potest,
scio, at ego vix possum spe-
rare.

Do you go then into
your Country?

I am forced to go, being
sent for by my Father.

Are you never to re-
turn?

No, I hope.

When are you to go?

To morrow, as I think.

Do you so leave me
then?

So it is necessary.

O woe's me! where and
when shall I find such a
Friend, such a Companion
of my Studies?

Do not grieve; be of
good Courage, God will
give you a better.

He indeed can, I know,
but I scarce can hope for
it.

B. Noli

B. Noli affligere te tan-
pere obsecro, nam nostra
amicitia non est interitura
hac separatione corporum,
min potius accrescet ma-
gis; et absentes corpore
erimus præsentes animis;
quid, quantum vim speras
epistolae habituras esse,
quas dabimus ultro citro-
ne? quid, quod noster
amor fiet jucundior illo
mutuo desiderio?

A. Sunt verisimilia quæ
dicis, sed interim meus
color non lenitur.

B. Ah! reprime lachry-

A. Non queo præ do-

B. Siccine agis? an pu-
me tangi minore do-
re? sed quid agas? pa-
dum est divinæ volun-
tatis; nunc recogita ipse,
obsecro, ac para te potius
cœnandum hilariter;
loquemur pluribus a cœ-

A. O quam triste divor-

Do not afflict yourself
so much I beseech you, for
our Friendship will not
perish by this Separation of
Bodies, but rather it will
increase more; and being
absent in Body we shall be
present in Minds; what,
how great Force do you
hope Letters will have,
which we shall send to and
fro? what, that our Love
will become more pleasant
by that mutual Longing?

Those Things are like-
ly which you say, but in
the mean Time my Grief
is not asswaged.

Ah! stop your Tears.

I cannot for Sorrow.

Do you do so? do you
think that I am touched
with less Sorrow? but
what can you do? we must
obey the Divine Will;
now recollect yourself, I
beseech you, and prepare
yourself rather to sup mer-
rily; we will talk in more
Words after Supper.

O what a sad parting
is this!

C O L L. LXXIV.

A. Visne permanere in
ista ignorantia?

B. Deus avertat,

A. Quid facies igitur?

B. Da mihi consilium
super hac re.

A. Imprimis precare
Deum sæpissime et ex ani-
mo; deinde esto semper
attentus, hoc est, audito
diligenter quicquid doce-
tur, sive præceptor loqua-
tur, sive tui condiscipuli
reddant aliquid; postremo,
cole charitatem diligenter.

B. Quibus modis?

A. Lædito neminem, of-
fendito neminem, invideto
nemini, odio habeto ne-
mitem; sed contra, dilige
omnes tanquam fratres, ac
benefacito omnibus quoad
poteris.

B. Quid illa conferent
ad profectum studiorum?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit ingenium ti-
bi, augebit memoriam

ac

Will you continue in
that Ignorance?

God forbid.

What will you do then?

Give me Counsel about
this Matter.

First pray to God ve-
often and from your Heart
then be thou always at-
tentive, that is, hear di-
ligently whatsoever
taught, whether the Ma-
ter speak, or thy Scho-
fellows repeat any Thing
lastly, practise Charity
diligently.

By what Means?

Hurt no body, offend
body, envy no body, hate
body; but on the other
hand, love all as Bre-
thren, and do Good to
as much as you can.

What will those Things
contribute to a Proficiency
in my Studies?

Very much.

How?

For so God will
lighten your Understand-
ing for you, encrease your

ac cæteras dotes animi ;
denique, ita promovebit
tua studia, ut facias ma-
jorem progressum in iis
indies.

Memory and other Gifts
of the Mind ; lastly, he
will so promote your Stu-
dies, that you may make a
greater Progress in them
every Day.

B. Sane das mihi opti-
mum consilium : Utinam
valeam perpetuo uti ad glo-
riam Dei, ac referre tibi
gratiam aliquando.

Truly you give me very
good Counsel : I wish I
may be able always to use
it to the Glory of God,
and return you the Favour
sometime.

A. Non opto ut referas
mihi aliud gratiæ, nisi ut
laudes Deum sæpenumero,
et persequaris honesta stu-
dia semper.

I do not wish that you
should return me any other
Requital, but that you
should praise God often,
and follow commendable
Studies always.

C O L L. LXXV.

A. Præceptor, quid
reddemus cras mane ?

Master, what shall we
say to morrow Morning ?

B. Dixi palam hodie
mane, ante scholam missam.

I told you openly to day
Morning, before the School
was dismissed.

A. At ego non aderam,
præceptor.

But I was not here,
Master.

B. Roga condiscipulos,
nam si singuli vellent in-
terrogare me de rebus dictis
a me palam, quaeso quando
esset finis ? itaque fac sis
prudentior posthac.

Ask your School-fellows,
for if every one would aske
me about Things spoke by
me publickly, I pray thee
when would there be an
End ? therefore see you be
more prudent hereafter.

A. Curabo.

B. Sed *ubi* fuisti ?

A. Prodieram.

B. Quid *prodieras* ?

A. Ut *curarem* aliquod
negotium de quo *pater*
scripserat ad me.

B. A quo *petivisti* ve-
niam ?

A. Ab *hypodidascalo.*

B. Cur *non* potius *a me* ?

A. Quia *eras* occupatus.

B. Quid *agebam* ?

A. *Alloquebaris quos-*
dam honoratos viros in a-
rea, qui venerant te con-
ventum.

B. Abi, *nunc* recordor.

I will take Care.

But *where* was you ?

I was gone abroad.

For what *was* you gone
abroad ?

That *I might take Care*
of some Business, concern-
ing which my Father had
writ to me.

Of whom *did* you ask
Leave ?

Of the Usher.

Why *not* rather *of me* ?

Because *you was* busy.

What *was I* doing ?

You were talking to
some Gentlemen in the
Yard, that were come to
meet with you.

Go your Ways, now I
remember.

C O L L. LXXIV.

A. Salve, *Domine.*

B. Tu sis *salvus* quoque.

A. Ludamus *paulisper.*

B. Quid *ais, ineptule* ?
vix ingressus es scholam,
et loqueris jam de ludo ?

God save you, *Sir* ?

Be you *safe* too.

Let us play *a little.*

What *say* you, you lit-
tle Fool ? *you are scarce*
got into the School, and
do you talk already of
Play ?

A. Ne irascaris, *quæso.*

Be not angry, *I pray.*

B. Cur ergo sic exclamas ?

Why then do you cry out so ?

A. Accuso tuam stultitiam.

I blame your Folly.

B. Non licet ludere igitur ?

May we not play then ?

A. Imo, at cum tempus est.

Yes, but when there is Time.

B. Vah ! tu nimium sapias.

Fy ! you are over wise.

A. Utinam tantum saperem fatis ; sed mitte me, quaeso, ut repetam quæ reddenda erunt præceptorum mox.

I wish I were but wise enough ; but let me alone, I pray you, that I may repeat what is to be said to the Master by and by.

B. Dicis æquum ; ego volo quoque repetere tecum, si tibi placet.

You say fair ; I will also repeat with you, if you please.

A. Eho ! quid est hoc ? quid sibi vult ista tam subita mutatio ? nonne tu loquebaris modo de lusu ?

How now ! what is this ? what meaneth that so sudden a Change ? did not you speak just now of Play ?

B. Loquebar, quidem, sed non serio.

I did speak, indeed, but not in earnest.

A. Cur simulabas ?

Why did you dissemble ?

B. Ut fabularer paucis secum.

That I might talk a few Words with you.

A. Quid illud prodest ?

What doth that profit ?

B. Rogas ? nonne audivisti ex præceptore ?

Do you ask ? have you not heard of the Master ?

A. Nunc non occurrit mihi ; quid, inquam, prodest confabulari ?

Now it doth not occur to me ; what, I say, doth it profit to talk together ?

B. Ad exercendos nos
in Latina lingua.

A. Profecto putas recte,
et ego amo te magis nunc.

B. Habeo tibi gratiam;
age repetamus prælectionem,
nam brevi præceptor
aderit.

To exercise ourselves in
the Latin Tongue.

Truly you think right,
and I love you the more
now.

I give you Thanks;
come let us repeat our Les-
sons, for shortly the Master
will be here.

C O L L. LXXVII.

A. Salve, præceptor.

B. Sis saluus: unde ve-
nis tam multo mane?

A. E nostro cubiculo.

B. Quando surrexisti?

A. Paulo ante sextam,
præceptor.

B. Quid ais?

A. Sic est ut dico.

B. Tu es nimis matuti-
nus, quis expergescit te?

A. Meus frater.

B. An precatus es De-
um?

A. Cum primum frater
pexuit me, precatus sum.

B. Quomodo?

A. Flexis genibus et
manibus conjunctis, dixi
Dominicam precationum
eum gratiarum actione.

B. Qua lingua?

A. Anglicana.

God save you, Master.
Be you safe: Whence
come you so early?

Out of our Chamber.

When got you up?

A little before six, Mas-
ter.

What say you?

So it is as I say.

You are over early,
who awaked you?

My Brother.

Have you prayed to
God?

As soon as my Brother
combed me, I prayed.

How?

On my bended Knees,
and with my Hands joined
together, I said the Lord's
Prayer with Thanksgiving.

In what Tongue?

In English.

B. O factum bene! quis
misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mi animule, quam
pulchrum est sapere!

Nonne est jentandi tem-
pus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quo-
tidiana nomina, si placet
tibi audire me.

B. Quidni placeret?
tunc memoria igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire An-
glice, et ego respondeo
Latine.

B. Mones bene.

Pene oblitus eram, re-
sponde igitur.

O well done! who sent
you to me?

No body.

What then?

I came of my own ac-
cord.

My dear Soul, what a
fine thing it is to be wise!

Is it not breakfast Time?

I am not hungry yet.

What will you then?

I will say the daily
Nouns, if you please to
hear me.

Why would it not
please me? do you hold
them in Memory then?

I do hold them.

Come on, say.

But you use to go be-
fore in English, and I
answer in Latin.

You put me in Mind
well.

I had almost forgot,
answer then.

C O L L. LXXVIII.

A. Quando vis pran-
dere?

B. Ego prandi jam.

A. Quota hora?

B. Sessquioctava.

When will you dine?

I have dined already.

At what a Clock?

At half an Hour past
Eight.

G 4

A. Prae-

A. Prandetis *tam* mane igitur ?

B. Sic *solemus* fere in *æstate*, vos autem quid facitis ?

A. Non prandemus *ante* fefquidecimam, interdum ab undecima.

B. Papæ ! cur non *citius* ?

A. Pater est *expectandus*, dum *redierit* e curia.

B. Tu igitur non potes *adesse* in aula in *cantione* psalmoreum.

A. Interfui *admodum* raro. Exemptus sum ab *eo munere*.

B. Quis *exemit* te ?

A. Præceptor, *rogatu* mei patris.

B. Habentne omnes *senatorum filii* ejusmodi *privilegium* ?

A. Habent, *modo* patres *jubeant*.

B. Nonne posset *mater* dare *tibi* prandium *ante* *reditum* patris e *senatu* ?

A. Posset *quidem*, sed *pater* vult *expectari* a me.

Do you dine *so* early then ?

So we use commonly in Summer, but you what do you do ?

We do not dine *before* half an Hour past Ten, sometimes after Eleven.

O strange ! why not sooner ?

My Father must be waited for, till he returns from the Hall

You then cannot be present in the Hall in the singing of Psalms.

I am there very seldom. I am exempted from that Task.

Who exempted you ?

The Master, at the Request of my Father.

Have all Senators Sons that sort of Privilege ?

They have, *so* their Fathers order it.

Could not your Mother give you your Dinner before the Return of your Father from the Council ?

She could indeed, but my Father will be waited for by me.

B. Quam-

B. Quamobrem?

A. Quia sic placet illi.

B. Nunc tacendum est mihi, nam occlusisti os mihi.

A. Cur tu es tam curiosus percontator?

B. Sum puer, et pueri semper cupiunt scire aliquid novi.

A. Fateor, at est modus in rebus, ut præceptor docet nos sæpe.

B. Ergo discedamus, ut conseras te pransum.

A. Ignosce mihi, quæso, si offenderim qua in re.

B. Ego peto idem abs te; ego, inquam, potius, qui potui offendere te mea loquacitate, sed cogitans nihil mali interim.

What for?

Because so it pleases him.

Now I must hold my Tongue, for you have stopped my Mouth for me.

Why are you so curious an Inquirer?

I am a Boy, and Boys always desire to know something new.

I confess, but there is a Mean in Things, as the Master teacheth us often.

Therefore let us depart, that you may betake yourself to Dinner.

Pardon me, I pray, if I have offended in any Thing.

I desire the same Thing of you: I, I say, rather, who might offend you by my Talkativeness, but thinking nothing of Harm in the mean Time.

COLL. LXXIX.

A. Præceptor, licetne dicere pauca?

B. Loquere audacter.

A. Ego et mei discipuli fuimus affixi libris fere hoc toto triduo; licetne relaxare animum paucisper ludo?

Master, may I speak a few Words?

Speak boldly.

I and my Schoolfellows have been fast at our Books almost this whole three Days; may we refresh our Mind a little with Play?

B. Dic igitur aliquam
sententiam.

Say then some Sentence.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos
versus, si tenes memoria.

Say too the English
Verses, if you hold them
in Memory.

A. Mirth with thy Labour sometimes put in Ur,
That better thou mayest thy Labour endure.

B. Quam recte dixisti
omnia !

How well you have
said all !

A. Gratia sit Deo.

Thanks be to God.

B. Addendum erit ali-
quid posthac.

You must add some-
thing hereafter.

A. Quidnam, præceptor ?

What, Master ?

B. Qui dedit mihi inge-
nium et bonam mentem.

Who hath given me
Wit and a good Under-
standing.

A. Sed quis docebit me
ista verba ?

But who shall teach me
those Words ?

B. Scribam ea tibi in
tuo commentariolo, ut edif-
cas ; sed dic mihi, quæso,
quis docuit te istam ora-
tionem quam pronuncia-
sti ?

I will write them for
you in your Note-Book
that you may get them to
Heart ; but tell me,
pray, who taught you
that Speech which you
have said ?

A. Campanus dedit mi-
hi beri scriptam, et ego
mandavi memoriæ.

Campanus gave it me
Yesterday in Writing, and
I committed it to Memory.

B. Profecto ego amo te
ob istam diligentiam.

Truly I love you for
that Diligence.

A. A

A. Ago tibi gratias, præceptor ; permittisne igitur ut ludamus ?

B. Sane, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis ?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probe, ito jam.

I give you Thanks, Master ; do you grant then that we may play ?

Yes, go your way, tell your School-fellows.

I will do it.

What will you say to them ?

That which you taught me once.

But I will hear it first of you.

Be merry Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. Nihilne est quod reddamus hodie præceptor ?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam ?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud ?

B. Die Veneris hora quarta.

Is there nothing for us to say to Day to the Master ?

Nothing but out of the Rudiments of Grammar.

What ?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that ?

On Friday at four a Clock.

A. At ego non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas severe
judex? *eram occupatus
domi; nec aberam in jussu
præceptoris.*

B. Esto, sed tamen debuisti postridie quærere
quid esset actum pridie.

A. Confiteor meam culpam;
sed cedo tuum librum, quæso, ut videam
quid nobis reddendum sit.

B. Accipe, et eadem opera
signato quæ præscripta sunt
nobis a præceptore.

A. Faciam diligenter;
neque posthac accusabis
me negligentiae, ut spero.

But I was not present
then.

Therefore you deserved
Stripes.

Do you judge so you severe
Judge? *I was busy at
home; nor was I absent
without Leave of the Master.*

Be it so, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confess my Fault; but
give your Book, I pray,
that I may see what we
have to say.

Take it, and with the
same Labour mark what
has been set us by the
Master.

I will do it diligently;
nor hereafter shall you
accuse me of Negligence,
as I hope.

COLL. LXXXI.

A. A quo emisti istam
chartam?

B. A Fatino.

A. Estne bona?

B. Melior quam ista
tua, ut opinor.

A. Non miror.

B. Cur dicis istud?

Of whom did you buy
that Paper.

Of Fatinus.

Is it good?

Better than that of thine,
as I think.

I do not wonder.

Why do you say that?

A. Quia

A. Quia fortasse est
carior?

B. Nescio.

A. Quanti emisisti sca-
pum?

B. Solido et semisse.
Quanti tu emisisti?

A. Solido et pluris.

B. Quanti igitur?

A. Quinque quadran-
tibus.

B. Profecto non emisisti
male.

A. Quinetiam mercator
dedit mihi auctarium.

B. Quodnam, quaeso?

A. Schedam bibulae
chartae.

B. O me imprudentem,
qui oblitus sum petere!

A. Ego ne petivi qui-
dem, sed ille dedit mihi
ultra; et hoc, inquit, ad-
do tibi, ut revisas me.

B. Sic solent allicere
emptores.

A. Nec mirum, quisque
quaerit suum commodum.

B. Sed quid agimus, im-
memores hodierni pensu?

Because perhaps it is
dearer.

I know not.

For how much bought
you the Quire?

For a Shilling and a
half. For how much did
you buy?

For a Shilling and more.

For how much then?

For five Farthings.

Truly you have not
bought it badly.

Moreover the Trades-
man gave me Vantage.

What, I pray?

A Sheet of Blotting
Paper.

O what a Fool was I,
who forgot to ask!

I did not so much as ask,
but he gave it me of his
own Accord; and this,
quoth he, I give you besides,
that you may visit me again.

So they use to entice
Chapfols.

And no Wonder, every
one seeks his own Profit.

But what are we do-
ing, being unmindful of
this Day's Task?

A. Est *exiguum*, *fatis*
temporis restat nobis.

It is a *little one*, enough
of *Time* remains for us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino ?

Is your Brother come
from *London* ?

B. Venit *heri* ante me-
ridiem

He came *Yesterday* be-
fore Noon.

A. Nihilne *literarum*
attulit tibi ?

Did he bring no Letters
for you ?

B. Nihil.

None.

A. Quid *narrat* de pa-
tre ?

What *doth* he say of
your Father ?

B. Ait, *illum*, Dei be-
neficio, *convalescere* pau-
latim.

He says, *that* he, by
God's Blessing, *doth* re-
cover by little and little.

A. Gaudeo *sane*, ac
precor Deum ut recuperet
pristinam valetudinem bre-
vi ; sed *nihil* misit ad te ?

I am glad of it *truly*,
and I pray to God that he
may recover his former
Health *shortly* ; but did he
send nothing to you ?

B. Imo, *pecuniam*.

Yes, *Money*.

A. Euge, *est* nullus ju-
cundior nuncius.

Well done, *there is* no
more pleasant News.

B. Ita aiunt.

So they say.

A. Tu vero *respondes*
fic, quasi audias *fabulam*.

But you answer so, as
if you heard a Story.

B. Quin audio *pejus*.

But I hear worse.

A. Quidnam ?

What ?

B. Merum mendacium.

An errant Lie,

A. Egone mentitus sum ?

Did I lie ?

B. Non dico te esse mentitum, sed dixisti falsum.

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quam de pecunia allata nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quam gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu vero statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say that you lied, but you said false.

I do not understand what you say.

I will do my Endeavour that you may understand.

I beseech you.

If no News be more pleasant than about Money brought to us, what then is the Gospel of Christ? what News is more pleasant than the Grace of God, which Christ hath brought us by the Gospel?

I confess that nothing is more pleasant than the Gospel, to those only who believe it, and embrace it from their Heart.

Truly so I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think that you was a Divine.

I have said nothing but what is common and known to all.

A. Uti

A. Utinam illud esset adeo vulgare, ut omnes crederent in Christum.

I wish that was so common, that all would believe in Christ.

B. Omnes nunquam credent.

All will never believe.

A. Quid prohibet ?

What hinders ?

B. Quia multi sunt vocati, pauci vero electi, sicut Christus ipse testatur.

Because many are called but few are chosen, as Christ himself witnesseth.

A. Vis inire magnam gratiam apud me ?

Will you enter into great Favour with me ?

B. Fecerim nihil libentius, siquidem res ipsa sit penes me ; sed quid est in quo possum commodare tibi ?

I would do nothing more willingly, if so be the Thing itself be in my Power ; but what is it in which I can serve you ?

A. Da mutuo mihi decem asses.

Lend me ten Pence.

B. Non habeo tantum nunc, sed majorem partem.

I have not so much now, but the greater Part.

A. Quantum, quaeso ?

How much, I pray ?

B. Nescio, nisi inspexero crumenam ; ecce tibi octo asses cum semisse.

I know not, unless I look into my Purse ; look here's for you eight Pence with a Halfpenny.

A. Accipio solos septem, non enim volo evacuare te prorsus.

I take only seven, for I will not empty you altogether.

B. Refert parum, accipe totum si vis.

It matters little, take the Whole if you will.

A. Ago tibi gratias, credo hoc pecuniæ fore satis meo negotio, cum aliquantula quam ipse habeo.

I give you Thanks, I believe this Money will be enough for my Business, with a little which I myself have.

B. Ut libet.

A. Amo te de ista tam
exprompta benignitate.

B. Si possum quid aliud,
ne parcas.

A. Reddam totum, Deo
volente, quam primum
pater miserit ad me.

B. Ne sis magnopere
solicitus, nondum est opus
tibi.

As you please.

I love you for that so
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

Be not greatly con-
cerned, I have no need
yet.

COLL. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

B. Non habeo nimis
mihi, tamen volo imper-
iri tibi.

A. Habeo tibi gratiam.

B. Non est quod agas
tantulam rem; sed dic,
quæso, cur non attulisti?

A. Quia erat nemo nos-
tra domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
gis det.

B. Facis bene, sed audi
meum consilium.

I pray thee, give me
some of thy Bread.

I have not too much
for myself, yet I will im-
part to thee.

I give thee Thanks.

You need not give for
so small a Matter; but
tell me, pray, why did
not you bring?

Because there was no-
body at our House who
could give me.

But why do not you
take it?

I dare not, unless my
Mother give me.

You do well, but bear
good Counsel.

A. Ausculto ut audiam,
dic quæso.

B. Cum reliquæ mensæ
tolluntur post prandium,
petito merendam et recon-
dito eam in peram; ita
fiet ut nunquam venias
inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu
cænæ, et facias idem quod
dixi tibi de merenda.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memi-
neris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen *that* I may hear,
tell me, I pray.

When *the* Remains of
the Table are taken away
after Dinner, ask for your
Drinking and put it up in
your Pocket; so it will
be *that* you may never
come empty.

But *what* do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about Drinking.

I never saw better Coun-
sel given.

See then that you re-
member it, and use it when
you will.

I will use it truly, as
oft as there shall be Need

C O L L. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From Home.

What do you bring from
thence?

My Drinking.

Who permitted you to
go out?

The Master himself.

A. Quomodo

A. Quomodo probabis istud ?

How will you prove that ?

B. Adeamus illum, ut consulamus.

Let us go to him, that we may consult him.

A. At vide quid agas.

But see what you do.

B. Timeo nihil in hac re.

In fear nothing in this Matter.

A. Esne adeo securus ?

Are you so secure ?

B. Qui dicit verum, debet timere nihil.

He that says Truth, ought to fear nothing.

A. Ita sententia est vera quidem, sed quotusquisque non mentitur ?

That Sentence is true indeed, but what one of many does not lie ?

B. Sum certus me nihil mentiri nunc.

I am sure I do not lie now.

A. Persuades mihi prope modum ; abi, credo tibi, quia nunquam apprehendi te in mendacio.

You persuade me almost ; go, I believe you, because I never caught you in a Lie.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

Thanks be to God, whom I pray that he would keep me upright and pure.

A. Utinam omnes precarentur ex animo.

I wish all would pray from the Heart.

B. Nunc recipe te, ut edas tuam merendam.

Now get you gone, that you may eat your Drinking.

C O L L. LXXXV.

A. Qui sunt victores hac hebdomade ?

Who are Conquerors this Week ?

B. Ubi eras cum rationes redderentur ?

Where was you when the Accounts were given in ?

A. Ac-

A. Accersitus fueram a
patre ; sed qui sunt victo-
res ? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-
mium ?

B. Habuimus.

A. Quodnam ?

B. Duodenas juglandes.

A. Heu ! quale præmi-
um !

B. Eho, inepte ! æsti-
mas ergo præmium ex pre-
tio rei ?

A. Video nihil aliud
hic æstimandum.

B. Es sordidus, qui in-
bias sic lucro ; non memi-
nistii verbum præceptoris ?

A. Quod verbum ?

B. Præmium datur non
lucris causa, sed honoris.

A. Nunc reminiscor ;
ero posthac diligentior.

B. Sic sapies tandem.

I had been sent for by
my Father ; but who are
Conquerors ? tell me, I pray

I and Puteanus.

Have you already got
your Reward ?

We have got it.

What ?

Twelve Walnuts.

Whoo ! what a Re-
ward !

Ho, you Fool ! do you
value then the Reward by
the Worth of the Thing

I see nothing else here
to be valued.

You are a base Fellow
who gaze so after Gain
do not you remember the
Saying of the Master ?

What Saying ?

The Reward is given
not for Lucre's sake, but
Honour.

Now I remember ;
shall be hereafter more
diligent.

So you will be wise at
last.

COLL. LXXXVI.

A. Impetrastis facultatem ludendi?

Have you got Leave to play?

B. Impetravimus.

We have got.

A. Ad quod usque tempus?

Until what Time?

B. Usque ad cœnam.

Until Supper.

A. Qui dederunt versus?

Who gave Verses?

B. Primi et secundi.

The first and second.

A. Quid fecerunt cæteræ classes?

What did the other Forms?

B. Quisque primus decurio trium proximarum classium pronuntiavit unam sententiam e sacris literis.

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

A. Nonne precati estis, ut solemus?

Did you not pray, as we use to do?

B. Precati sumus, at quidem ludimagistro præsente; tu vero ubi eras?

We prayed, and indeed the Master being present; but where was you?

A. Iveram domum, accessit a matre.

I had gone home, being sent for by my Mother.

B. Nunc igitur, quid cogitas facere?

Now then, what do you design to do?

A. Ludere sesquihoram, deinde recipere me ad studium.

To play an Hour and a Half, and then to betake myself to my Study.

B. Vin' tu ut sim collator?

Will you that I be your Play Fellow?

A. Quidni velim?

Why should I not be willing?

B. Quo

B. Quo lusu exercebimus nos ?

A. Nullus est jucundior mihi palmaria pila.

B. Nec mihi quidem.

A. Videamus igitur, an cæteri sortiti sint partes, nam si luderemus soli, esset minus voluptatis.

B. Visamus.

With what Game shall we exercise ourselves ?

None is more pleasant to me than Hand-ball.

Nor to me indeed.

Let us see then, whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

C O L L. LXXXVII.

A. Quæ arbores sunt in vestro horto ?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie ; præterea sunt in fundo nostro bini horti confiti variis arboribus.

A. Quæ olera sunt in horto ?

B. Mater posset respondere tibi melius de hoc ; nam versatur sæpe illic, aut causa ferendi, aut faciendi, aut colligendi aliquid.

A. Sed tamen dic mihi nomina aliquot olerum.

What Trees are there in your Garden ?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day ; besides there are in our Ground two Gardens planted with various Trees.

What Herbs are there in the Garden ?

My Mother could answer you better about this, for she is often there, either upon the Account of sowing, or weeding, gathering something.

B. But yet tell me the Names of some Herbs.

B. Prodesset parum recensere nomina tibi, nisi videres res ipsas; quin eamus in hortum.

It would signify *little* to reckon up *the Names* to you, *unless* you should see *the Things* themselves; but let us go into the Garden.

A. Potes ire quando libet?

Can you go when you will?

B. Possum quidem, matre permittente.

I can indeed, my Mother permitting.

A. Amabo, fac permittat, sed ea lege, ut assumas me comitem tibi.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

B. Id fiet facillime, tantum expecta me hic, credibo mox.

That will be done very easily, only stay for me here, I will return by and by.

A. Quid si ea non sit domi?

What if she be not at home?

B. Tamen renunciabo tibi.

Yet I will tell you.

A. Deus vertat bene.

God turn it well.

C O L L.

LXXXVIII.

A. Accepi pecuniam hodie a fratre, si forte tibi est opus.

I have received Money to Day of my Brother, if perhaps you have need.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, pro tua liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a kindness of your own Accord; for what one of many does that?

A. Credo

A. Credo paucissimos; tamen tu provocasti me sæpe beneficiis.

B. Illa fuerunt adeo parva, ut non sint digna commemoratione.

A. Non est parvum beneficium quod profectum est ab optima voluntate.

B. Utinam tam expendemus beneficia Dei erga nos, quam solemus hominum.

A. Faxit ille ut exercemus nos in ea cogitatione sæpius et diligentius.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem sæpius.

I believe very few; yet you have invited me often with your Kindnesses.

Those were so small, that they are not worth the speaking of.

It is not a small Kindness that proceeded from a very good Will.

I wish we did so consider the Kindnesses of God towards us, as we use to do Mens.

May he grant that we may exercise ourselves in that Thought often and more diligently.

That truly is necessary, if we will experience his Kindness often.

C O L L. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos; an omnes surrexerunt?

A. Omnes præter parvulos.

B. Nunquis ægrotat?

A. Nemo, gratia Deo.

B. Quid agunt?

A. Alii induunt se, alii student gnawiter.

God save you, Master.

God save you too; have all risen?

All besides the little ones.

Is any body sick?

Nobody, Thanks to God.

What are they doing?

Some dress themselves, others are studying hard.

B. Ad-

B. A
lus vob

A.

B. I

at con

ligeren

Christu

tozem;

vestris

ram jen

A. I

tor.

B. C

quia ef

ac neg

moneo

A.

præcep

nunqui

B. I

ferat t

A. I

as nun

B. R

tor.

A. C

B. I

A. C

tulisti

B. M

A.

exire i

B. Adestne hypodidasca-
lus vobis ?

A. Jamdudum.

B. Ite igitur precatum,
ac commendate vos di-
ligenter Deo per Jesum
Christum nostrum deprecato-
rem ; deinde pergite in
vestris studiis usque ad ho-
ram jentaculi.

A. Ita solemus, præcep-
tor.

B. Credo equidem ; sed
quia estis fere somnulosi
ac negligentes, idcirco ad-
moneo vos sæpius.

A. Habemus gratiam,
præceptor humanissime ;
nunquid vis præterea ?

B. Dic famulo ut ad-
ferat togam.

Is the Usher with you ?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor ;
and then go on in your
Studies until the Hour of
Breakfast.

So we use to do, Mas-
ter.

I believe it truly ; but
because you are commonly
drowsy and negligent,
therefore I admonish you
often.

We thank you, most kind
Master ; would you have
any thing besides ?

Tell the Servant to
bring my Gown.

C O L L. XC.

A. Demiror unde veni-
as nunc ?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum ?

B. Petitum merendam.

A. Quamobrem non at-
tulisti ?

B. Mater erat occupata.

A. Quid tum, debuisti
exire injussu meo ?

I wonder whence you
come now ?

I return from Home,
Master.

Why did you go Home ?

To fetch my Drinking.

Why did you not bring
it ?

My Mother was busy.

What then, ought you to
go out without my Leave ?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas ;
sed ignosce mihi, quæso,
præceptor.

A. Cur non petivisti
potestatem exeundi?

B. Quia non audebam
interpellare te.

A. Quid agebam ?

B. Tenebas libellum,
& legebas aliquid.

A. Potest fieri, sed ta-
men vos interpellatis me
sæpe ob leviores rem ;
nunc igitur para te ad va-
pulantium.

B. Parce mihi, obsecro,
præceptor.

A. Sine ut cogitem a-
liquantisper prius ; age par-
co, tum quia confiteris in-
genue, tum quod videris
mihi studiosus satis.

B. Ago tibi maximas
gratias, humanissime præ-
ceptor.

I ought not, I confess

What did you deserve
then ?

To receive Stripes ; but
pardon me, I pray, Master

Why did not you ask
Leave to go out ?

Because I durst not in-
terrupt you.

What was I doing ?

You held a Book, and
read something.

It may be, but yet you
interrupt me often for
lighter Matter ; now there-
fore prepare thyself to be
whipped.

Spare me, I pray, Mas-
ter.

Let me think a little
first ; well I do spare thee
both because thou confessest
ingenuously, and also be-
cause thou seemest to me
studious enough.

I give you very great
Thanks, most kind Master

C O L L. XCI.

A. Præceptor, licetne
dicere pauca ?

B. Loquere.

Master, may I speak
few Words ?

Speak.

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quo vultis exire ?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum ?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus ; hæc serenitas temporis, et tam pulchra facies terræ, præbunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profecto. Sed ut revertamur ad propositum ; permittes nobis, præceptor, prodire extra urbem ?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permittem, præsertim cum pravi adolescentes tefellerint me saepe in hoc genere ; vos prodite igitur, et revertimini mature ad canam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go ?

Into the next Suburbs.

But what will you do as you are walking ?

We will hold some Discourse, but of good and honest Things ; this Fairness of the Season, and so beautiful a face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose ; will you permit us, Master, to go without the City ?

Unless your perpetual Fidelity was well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way ; go you then, and return by Time to Supper.

C O L L. XCII.

A. Præceptor, *licetne*
ire domum cras ?

B. Quid eo ?

A. Petitum *panem*.

B. Non restat tibi ?

A. Restat *quidem*, sed
admodum parum.

B. Estne *frater* iturus
tecum ?

A. Pater *jussit*.

B. Quando *convenisti*
illum ?

A. Die Jovis, *quum*
venit in banc urbem

B. Ubi *vidisti* illum ?

A. Apud *forum*.

B. Non *mentiris* ?

A. Non *mentior*.

B. Unde *probabis* ?

A. Sunt *aliquot ex con-*
discipulis qui aderant.

B. Qui ?

A. Adfunt *Blasius et*
Audax.

B. Estne *verum*, pueri ?

A. Onnino *verum*.

B. Qui *scitis* ?

A. Vidim *pæjux patrem*,
et audivimas ipsa verba.

Master, *may I go home*
to Morrow ?

Why thither ?

To fetch *Bread*.

Is there none left you ?

There is left *indeed*,
but *very* little.

Is your *Brother* to go
with you ?

My Father *ordered him*.

When *did you meet him* ?

On Thursday, *when he*
came into this City.

Where *did you see him* ?

At the *Market*.

Do you not lie ?

I do not lie.

How *will you prove it* ?

There are *some* of my
Schoolfellows *who were*
there.

Who ?

Here are *Blasius and*
Audax.

Is it true, Boys ?

Altogether true.

How know you ?

We saw *his Father*, and
heard the very Words.

- B. Si est ita, permitto
ut eas domum cum fratre.
If it be so, I permit that
you go Home with your
Brother.
- A. Vale, præceptor.
Farewel, Master.
- B. Dominus Deus ser-
vet vos.
The Lord God keep
you.
- A. Precamur idem tibi
ex animo.
We wish the same Thing
to you from our Heart.
- B. Sed heus! quando
aderitis hic?
But ho! when will you
come hither?
- A. Cras vesperi, Deo
juvante.
To morrow in the E-
vening, God helping?
- B. Cura ut memineris
promissi.
Take Care that you re-
member your Promise.
- A. Curabo.
I will take Care.
- B. Scilicet, ut soles.
To wit, as thou usest.
- A. Imo melius, spero.
Nay better, I hope.
- B. Nunquid vis?
Would you have any
Thing?
- A. Ut dicas salutem pa-
rentibus meis verbis.
That you wish Health to
your Parents in my Words.
- B. Faciam libenter;
vale iterum, præceptor.
I will do it willingly;
farewel again, Master.
- A. Vos valetate quoque;
ut ambulate lento gradu
propter æstum solis.
Farewel you too; but
walk with a slow Pace be-
cause of the Heat of the
Sun.
- B. Ita solemus facere.
So we use to do.

C O L L. XCIII.

- A. Licetne mihi adire
tutorem, præceptor?
May I go to my Tutor,
Master?
- B. Quæ causa movet te?
What Cause moves you?

A. Ille *jussit* ut *convenire*m se *hodie*, si *liceret*.

B. Quando *jussit* ?

A. *Nudiustertius*.

B. Ubi *vidisti* illum ?

A. In *area*, *quæ* est *e regione* *templi*.

B. At *videne* *mentiaris*.

A. *Mendacium* *absit* a *me* ; si *vis*, *dabo aliquot* *ex* *condiscipulis* *testes*, qui *aderant* *mecum*.

B. Qui *sunt* *illi* ?

A. *Daniel* *et* *Corderius* ; *visne* ut *accersam* ?

B. *Mane*, *ego conveniam* *illos* ; *sed* *dic* *mihi*, *quid* *eget* *tutor* *tua* *opera* ?

A. *Ad describendum* *aliquid*.

B. *Qua hora* *igitur* *vis* *adire* *illum* ?

A. *Nunc* *si* *placet* *tibi*.

B. *Quando* *redibis* *huc* ?

A. *Cum* *primum* *dimit*-*serit* *me*.

B. *Nunc* *abi*, *atque* *di*-*cito* *illi* *plurimam* *salutem* *ex* *me*.

A. *Faciam* *libenter*.

He *ordered* *me* that I *should* *meet* *him* *to* *Day*, if I *could*.

When *did* *he* *order* *you* ?

The *other* *Day*.

Where *did* *you* *see* *him* ?

In the *Yard*, *which* *is* *over* *against* the *Church*.

But *see* *you* *do* *not* *lie*.

Far *be* *lying* *from* *me* ; if *you* *will*, I *will* *give* *some* *of* *my* *Schoolfellows* *Wit*-*nesses*, *who* *were* *with* *me*.

Who *are* *they* ?

Daniel *and* *Corderus* ; *will* *you* *that* I *send* *for* *them* ?

Tarry, I *will* *meet* *with* *them* ; *but* *tell* *me*, *what* *wants* *your* *Tutor* *your* *Help* *for* ?

To *write* *down* *some* *thing*.

What *Hour* *then* *will* *you* *go* *to* *him* ?

Now *if* *it* *please* *you*.

When *will* *you* *return* *hither* ?

As *soon* *as* *he* *shall* *dis*-*miss* *me*.

Now *go* *your* *Ways*, *and* *wish* *him* *very* *much* *Health* *from* *me*.

I *will* *do* *it* *willingly*.

C O L L. XCIV.

- A. Licetne prodire, May I go out, Master?
præceptor?
B. Quo?
A. Primum ad sartorem,
deinde ad tonsorem.
B. Cur ad sartorem?
A. Ut curem tibialia
reficienda.
B. Suntne lacerata?
A. Adeo lacerata ut
non possim induere.
B. Cur ad tonsorem?
A. Ut ostendam illi ul-
cus quod subortum est his
diebus in femore.
B. Detege ut videam.
A. Vide, quando ita
placet tibi.
B. Est furunculus.
A. Ita conjiciebam.
B. Cum aperueris ton-
sori, roga illum ut adhi-
beat emplastrum aptum ul-
ceri.
A. Faciam ut suades.
B. Sed nunquis est qui
velit prodire tecum?
A. Imo, Joannes Flavi-
anus.
B. Quod negotium ha-
bet?
A. Vult adire tonsorem
quoque.
- Whither?
First to the Botcher,
and then to the Barber.
Why to the Botcher?
That I may get my
Stockings mended.
Are they torn?
So torn that I cannot
put them on.
Why to the Barber?
That I may shew him a
Sore which is risen within
these few Days in my Thigh.
Uncover it that I may
see it.
See, since so it pleases
you.
It is a Fellon.
So I guessed.
When you have opened
it to the Barber, ask him
to lay a Plaster proper to
the Sore.
I will do as you advise.
But is there any Body that
would go out with you?
Yes, John Flavian.
What Business has he?
He will go to the Bar-
ber too.
- H 4 B. Ite

B. *Ite una igitur, et redite similiter.*

A. *Nunquid vis prætere-*

B. *Ut maturetis reditum, ne multemini vestra merenda.*

C O L L. XCV.

A. *Convenisti Petrum hodie igitur?*

B. *Hodie.*

A. *Ubi?*

B. *In templo.*

A. *Quota hora?*

B. *Octava matutina.*

A. *Nunquid rogasti eum quando sit rediturus ad scholam?*

B. *Rogavi.*

A. *Quid dixit?*

B. *Dixit se nescire.*

A. *Debueris exhortari ad reditum.*

B. *Feci, et multis verbis quidem.*

A. *Fecisti bene, sed quid ille respondit?*

B. *Se detineri adhuc a patre ad colligendos fructus.*

A. *Quid si scribas ad patrem ipsum de statu nostræ scholæ? nam fortasse movebitur ut remittat filium citius.*

Go together then, and return in like Manner.

Would you have any Thing besides?

That you hasten your Return, lest you forfeit your Drinking.

Did you meet Peter to Day then?

To Day.

Where?

In the Church.

At what a Clock?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said that he did not know.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained as yet by his Father to gather Fruits.

What if you write to his Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si videtur ita tibi, faciam, idque diligenter.

If it seems so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; and then shew your Letter to me, before you give it to be carried.

B. Faciam sedulo, præceptor.

I will do it carefully, Master.

C O L L. XCVI.

A. Qua pecunia emisti illum librum?

With what Money did you buy that Book?

B. Qua censes nisi mea?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et libere.

I do not exact it, I say, but we use to talk so amongst ourselves familiarly and freely.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latine; sed est nemo tam lenis, quin libirascatur interdum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no Body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira peritorum est brevis.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas de pecunia, accepi eam a patre.

A. Quando venit ?

B. Octo dies abhinc.

A. Miror quod non viderim eum.

B. Non est quod mireris.

A. Quid ita ?

B. Quia moratus est vix sesquiboram ; nam quum descendisset de equo, atque allocutus esset me paucis ; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum.

A. Sed antequam narres cætera, velim scire quid sibi vellet ejus tam inopinatus adventus.

B. Audierat quodam falso rumore, ut fit, me ægrotum esse.

A. Quid ille, cum invenit te valentem, præter spem ?

B. Gavissus est mirifice.

A. Quis dubitat ?

B. Præterea, egit maximas gratias Omnipotenti Deo.

A. Audio hæc libenter ; perge, quæso.

But as for what you asked of Money, I received it of my Father.

When came he ?

Eight Days ago.

I wonder that I did not see him.

You need not wonder.

Why so ?

Because he stayed scarce an Hour and a Half ; for when he had alighted from his Horse, and had spoke to me in a few Words ; let us go up, says he, into thy Chamber, that I may talk more freely with thee.

But before you tell the rest, I would know what meant his so unexpected Coming.

He had heard by some false Report, as it happens, that I was sick.

What said he, when he found you well, contrary to his Expectation ?

He rejoiced wonderfully. Who doubts ?

Besides, he gave very great Thanks to Almighty God.

I hear these Things willingly ; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine ; precamur una, non sine gratiarum actione ; tandem quærit æquid mihi opus sit.

Opus est, pater, inquam. Qua re eges ? inquit.

Libro decem assium, inquam ; tum ille promittit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras ?

B. Quæris istud inepte, scilicet, erat ita lætus, quia offenderat me sanum. præter spem : quod si petissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantum debes illi summo Patri, qui dedit tibi adeo bonum patrem !

B. Ne potest quidem cogitari quantum debeam ; nam etiamsi dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem ? jam instat tertia hora.

Then he asks me of my Health ; we pray together, not without Thanksgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, streight mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well contrary to his Expectation : But if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that great Father, who hath given you so good a Father !

It cannot indeed be imagined how much I am beholden ; for although he had given a bad one, I should be beholden notwithstanding not a little.

But why do we neglect to go hear the Lesson ? now it is almost Three a Clock.

B. Omnia

B. Omnia sunt parata
mibi.

A. Et mihi quoque.

B. Eamus ergo in auditorium.

All Things are ready
for me.

And for me too.

Let us go then into the
School.

C O L L. XCVII.

A. Audio fratrem tuum
revenisse jam ex Germania.

B. Sic est.

A. Rediitne solus?

B. Non omnino.

A. Quis igitur venit
cum illo?

B. Quidam civis hujus
oppidi, qui habitaverat
illic fere biennium.

A. Cur ixit frater?

B. Missus fuit a patre,
ut disceret loqui Germanice.

A. Quamobrem igitur
non fuit illic diutius?

B. Non poterat ferre
desiderium matris.

A. O tendillum adoles-
centem! quotum annum
agit?

B. Decimum septimum,
si mater meminit recte, ex
qua audiavi id sæpius.

A. Age, quo vultu ad-
ventus ejus acceptus est a
patre?

I hear that your Brother
is returned already from
Germany.

So it is.

Did he return alone?

Not at all.

Who then came with
him?

A certain Citizen of this
Town, who had dwelt
there almost two Years.

Why went your Brother?

He was sent by my Fa-
ther, that he might learn
to talk High Dutch.

Why then was not he
there longer?

He could not bear the
Want of his Mother.

O tender Youth! what
Year is he going on?

The Seventeenth, if
my Mother remember
right, of whom I have
heard that often.

Well, with what Coun-
tenance was his Coming
received by your Father?

B. Ro-

B. Rogas ? *pater non sustinuit aspicere ; quinetiam, nec dignatus est salutare nec alloqui, sed iussit eum abire e conspectu suo.*

A. Quid præterea ?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersiri, qui conjiceret miserum in carcerem.

A. Atqui non poterat injussu magistratus.

B. Nescio, tamen conabatur.

A. Quid factum est postea ? cubuitne vestrae domi ?

B. Minime vero.

A. Ubi igitur ?

B. Nosti meae sororis virum ?

A. Tanquam te.

B. Missus est eo a matre, dum patris ira deservesceret.

A. Quid accidit tandem ?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask ? *my Father could not endure to look upon him ; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What besides.

Unless *my Mother* had interceded with Tears, *he* had order'd a Sergeant to be sent for, to throw the poor Man into Goal.

But *he* could not without Leave of the Magistrate.

I know not, yet he endeavour'd it.

What was done afterwards ? *did he lie at your House ?*

No indeed.

Where then ?

Do you know *my Sister's Husband ?*

As well as you.

He was sent thither by *my Mother*, till *my Father's Anger* should cool.

What happen'd at length ?

My Mother treated with our Relations and Friends, that they should pacify *my angry Father*.

So then your Brother returned into Favour with your Father.

B. Id

B. Id fuit non magni negotii ; nam jam patrem cœperat pœnitere quod excanduisset sic, quodque accepisset filium tam graviter.

A. Nempe, dies lenierat ejus iram.

B. Tamen recepit eum ea lege, ut promitteret se rediturum in Germaniam statim a vindemia.

A. Vide quam ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causa ; nam cur amant nos adeo tenere ?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam ?

B. Maxime.

C O L L. XCVIII.

A. Quando rediisti domo ?

B. Tantum bodie.

A. Ubi est tuus frater ?

B. Mansit domi.

A. Cur mansit ?

B. Ut pranderet cum matre.

That was no great Difficulty ; for now my Father had begun to be sorry that he had been so angry, and that he had received his Son so roughly.

Verily, Time had pacified his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are the Occasion ; for why do they love us so tenderly ?

It is hard to force Nature. Do you remember a Verse out of Horace to that Purpose ?

Yes.

When did you return from Home ?

Only to Day.

Where is your Brother ?

He staid at Home.

Why did he stay ?

That he might dine with my Mother.

A. Cur

A. tu ?

B. patre

A. vobis

B.

A.

B. occup

A.

B.

quod bis.

A.

mum

B.

tre. A

B. dies

A.

tam

B.

A.

B. rent

A.

studi

B.

A.

B. neces

set n

A. Cur non mansisti et tu?

B. Pranderam jam cum patre.

A. Quis ministrabat vobis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed occupata.

A. In qua re?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis domum?

B. Quum accersar a patre.

A. Quo die istud erit?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commeatis tam sæpe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur a parentibus.

A. Sed interim tempus studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est necessario occupatus, exer-

cet nos omnibus horis; ma-

ne,

Why did you not stay too?

I had dined already with my Father.

Who waited upon you?

The Maid.

Where was your Mother?

At Home too, but busy.

In what Thing?

In receiving Wheat which had been brought us.

When will you return Home?

When I shall be sent for by my Father.

Upon what Day will that be?

Perhaps about four Days hence.

Why do you go and come so often?

So our Parents will.

What are you doing at Home?

What we are bid by our Parents.

But in the mean while the Time of Study is lost.

It is not altogether lost.

What then?

As oft as my Father is not necessarily employed, he exercises us at all Hours;

in

B. Id fuit non magni negotii ; nam jam patrem coeperat pœnitere quod excanduisset sic, quodque accepiſſet filium tam graviter.

A. Nempe, dies lenierat ejus iram.

B. Tamen recepit eum ea lege, ut promitteret ſe rediturum in Germaniam ſtatim a vindemia.

A. Vide quam ineptus iſte affectus in noſtras matres fit.

B. Atqui matres ipſæ ſunt in cauſa ; nam cur amant nos adeo tenere ?

A. Eſt difficile cogere naturam. Tenesne verſum ex Horatio in eam ſententiam ?

B. Maxime.

C O L L. XCVIII.

A. Quando rediſti domo ?

B. Tantum hodie.

A. Ubi eſt tuus frater ?

B. Manſit domi.

A. Cur manſit ?

B. Ut pranderet cum matre.

That was no great Difficulty ; for now my Father had begun to be ſorry that he had been ſo angry, and that he had received his Son ſo roughly.

Verily, Time had pacified his Anger.

Yet he received him upon that Condition, that he ſhould promiſe that he would return into Germany immediately after the Vintage.

See how fooliſh that Affection towards our Mothers is.

But the Mothers themſelves are the Occaſion ; for why do they love us ſo tenderly ?

It is hard to force Nature. Do you remember a Verſe out of Horace to that Purpoſe ?

Yes.

When did you return from Home ?

Only to Day.

Where is your Brother ?

He ſtaid at Home.

Why did he ſtay ?

That he might dine with my Mother.

A. Cur

A. tu ?

B. patre

A. vobis

B.

A.

B.

occup

A.

B.

quod

biſ.

A.

mum

B.

tre.

A.

B.

dies

A.

tam

B.

A.

B.

rent

A.

ſtudi

B.

A.

B.

neceſ

ſet n

A. Cur non mansisti et tu?

B. Pranderam jam cum patre.

A. Quis ministrabat vobis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed occupata.

A. In qua re?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis domum?

B. Quum accersar a patre.

A. Quo die istud erit?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commeatis tam saepe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur a parentibus.

A. Sed interim tempus studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est necessario occupatus, exercet nos omnibus horis; mane,

Why did you not stay too?

I had dined already with my Father.

Who waited upon you?

The Maid.

Where was your Mother?

At Home too, but busy.

In what Thing?

In receiving Wheat which had been brought us.

When will you return Home?

When I shall be sent for by my Father.

Upon what Day will that be?

Perhaps about four Days hence.

Why do you go and come so often?

So our Parents will.

What are you doing at Home?

What we are bid by our Parents.

But in the mean while the Time of Study is lost.

It is not altogether lost.

What then?

As oft as my Father is not necessarily employed, he exercises us at all Hours;

in

ne, ante et post prandium, ante carnam, a coena diu satis; postremo, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos?

B. Exigit a nobis ea potissimum quæ didicimus tota hebdomade in schola; inspicit themata, ac interrogat nos de iis; sæpe dat nobis aliquid describendum Latine vel Anglice; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latine; interdum, contra, jubet reddere aliquid Latinum Anglice; postremo, ante cibum et post, semper legimus aliquid ex Anglicis bibliis, idque tota familia præsent.

A. Nihilne interrogat de catechismo?

B. Facit id omni Dominico die, nisi fortasse absit domo.

A. Narras mira, si modo sint vera.

in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.

In what Things doth he exercise you?

He exacts from us those Things chiefly which we have learnt the whole Week in the School; he looks upon our Themes, and asks us about them; oftentimes he gives us something to write in Latin or English; sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin; sometimes, on the other Hand, he bids us turn something in Latin into English; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he ask you nothing out of the Catechism?

He does that every Lord's Day, unless perhaps he be from Home.

You tell wonderful Things, if so be they are true.

B. Imo

B. I
quam
oblitu
moru
let ad

A
mit ta
cendis
B. U
ludam
et abu

A.
est min
dencia
estis ca
dit vob
ra!

B. F
quam c
ejus cæ
A.
pium
habeas
sed in a

B. I
quod m
ter.

A.
monen
sed max
B. F
tur?

B. Imo sunt longe plura quam quæ narravi; nam oblitus sum civilitatem morum, de qua etiam sollet admonere nos in mensa.

A. Cur pater vester submit tantum laborem in docendis vobis?

B. Ut sic intelligat, num ludamus operam in schola, et abutamur tempore.

A. Diligentia hominis est mira, atque adeo prudentia; O quam devincti estis cælesti patri, qui dedit vobis talem patrem terra!

B. Faxit ille, ut nunquam obliviscamur hoc, et ejus cætera beneficia.

A. Istud est bonum et pium optatum; cura ut habeas non modo in ore, sed in animo etiam.

B. Habeo tibi gratias, quod mones me tam fideliter.

A. Debemus officium monendi bene omnibus, sed maxime fratribus.

B. Fratribusne solis igitur?

Nay there are far more than what I have told you; for I forgot Civility of Manners, of which too he uses to admonish us at Table.

Why does your Father take so much Pains in teaching you?

That so he may understand, whether we lose our Labour in the School, and abuse our Time.

The Diligence of the Man is wonderful, and so his Prudence; O how much obliged are you to your Heavenly Father, who has given you such a Father upon Earth!

May he grant, that we may never forget this, and his other Kindnesses.

That is a good and pious Wish; take Care you may have it not only in your Mouth, but in your Mind too.

I give you Thanks, that you advise me so faithfully.

We owe the Duty of advising well to all, but chiefly to our Brethren.

To our Brethren alone then?

A. Dico

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

B. Judicas recte, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernarde.

B. Adsum, præceptor.

A. Quid agunt tui duo condiscipuli?

B. Decentur adhuc a subdoctore.

A. Tunc pronunciaſti jam contextum prælectionis in crastinum mane?

B. Pronunciaſti.

A. Satisne recte?

B. Satis, gratia Deo.

A. Quis audiſit te?

B. Ludimagister.

A. Bene habet; sed est quod velim monere te.

B. Ego percipio audire istud.

A. Cogitandum tibi sæpenumero, quantum debeas Deo largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

Come hither, Bernard. I am here, Master.

What do thy two School-fellows?

They are a teaching as yet by the Usher.

Have you said over already the Words of the Lesson against to morrow Morning?

I have said them.

Well enough?

Enough, Thanks to God.

Who heard you?

The Head-master.

It is well; but there is something which I would admonish thee of.

I greatly desire to hear that.

You must think often, how much you owe to God the Giver of all good Things, who has given you both Wit, and so happy a Memory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

B. Ille cælestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modo sup-
peditant mihi copiose omnia
necessaria ad hanc vitam,
sed etiam, quod est longe
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

A. Dixisti omnia ista
vere, sed prætermisisti u-
num quod est singulare be-
neficium Dei.

Scin' tu quid sit?

B. Sine me cogitare
paulisper.

A. Cogita oriose.

B. Nunc ego reminiscor,
sed nescio quibus verbis
possim exprimere id pro
magnitudine rei.

What do I not owe to
him, who hath given me
all Things?

Tell me some of his espe-
cial Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, they take care
that I be instructed so dili-
gently in good Letters, and
good Manners, that nothing
is to be required farther.

You have said all those
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.

Do you know what it
is?

Let me think a little.

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express
it according to the Great-
ness of the Thing.

A. Tamen

A. Tamen dic quomodo possis.

B. Cogito etiam atque etiam.

A. Dic tandem.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quam quod dederit mihi gratis suum unicum filium, qui redemit me miserum peccatorem, et captum sub tyrannide Satanae, ac destinatum aeternae morti; idque sua morte crudelissima, et maxime ignominiosa omnium.

A. Dixisti apte satis, et fere totidem verbis quod docueram te alias; sed nunquid Deus praestitit hoc tantum beneficium tibi uni?

B. Minime vero.

A. Quibus praeterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac vere.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it as you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in outward Things; but none can be thought nor spoke of greater, than that he hath given me freely his only Son, who hath redeemed me a most miserable Sinner, and captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I taught you at other Times; but whether or no hath God done this so great a Kindness for you alone?

No indeed.

To whom besides?

To all, how many soever believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, vero qui non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator facit, ut proficias magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut cepisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cenatum.

God so loved the World, that he gave his only Son, that every one who believes in him, should not perish, but have eternal Life; for God sent not his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far enough, but whose are those Words?

Of Christ himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him in the Night.

Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, chearfully, which God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

C O L L. C.

A. Tuus pater, ut accepi, rediit e Gallia.

B. Rediit sane.

A. Quando?

B. Die lunæ vesperti.

A. Non fuit ejus adventus molestus tibi?

B. Quid, molestus! imo vero jucundissimus: sed cur rogas istud?

A. Quia fortasse, illo absente, est tibi potestas vivendi liberius.

B. Nescio quam libertatem narras mihi.

A. Potandi, ludendi, cursitandi.

B. An igitur putas me agere nihil aliud, dum pater abest?

A. Sic fere omnes solent.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic, patre absente, ut eo praesente; bibo quantum est satis, ludo cum tempus postulat, non discuro, sed prodeo in publicum cum bona venia matris, cum habeo aliquid negotii.

Your Father, as I have heard, is returned out of France.

He is returned truly.

When?

Upon Monday in the Evening.

Was not his Coming troublesome to thee?

What, troublesome! nay but very pleasant: But why do you ask that?

Because perhaps, he being absent, you have Leave to live more freely.

I know not what Liberty you tell me of.

To drink, to play, to run up and down.

What then do you think that I do nothing else, whilst my Father is away?

So commonly all use to do.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is sufficient, I play when Time requires, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Etsi

A. Esne tantopere subditus matri?

B. Neque ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum Patrem et tuam matrem. Quod dixit Paulus nonne? Fieri, oves te patris in Domino, nonne patris et mater continentur nomine parentis?

A. Istuc observatur a Latinis auctoribus.

B. Quinetiam, si esset quiddiscremen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis ea repugnantiā; nam, ut tute nosti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sane est bonum otium quod consumitur in honesto negotio.

Are you so subject to your Mother?

As much as to my Father; for what think you, is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there was any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone such Sorrows and Pains for us.

I know those Things, and all Things which thou hast said please me.

Why therefore did you contradict me?

That I might find Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we spend our Leisure in such Discourses.

Truly it is good Leisure which is spent in honest Business.

A. Hoc

A. Huc pertinet istud apophthegm Africani, qui dicebat, *Se nunquam esse minus otiosum, quam cum sit otiosus*; ut didicimus ex Cicerone.

B. Sed nunc tempus admonet ut imponamus finem huic sermoni.

A. Monetur; nam fortasse coena tardatur tua causa domi.

B. Loquemur plura in nostro proximo congressu, si Dominus permiserit.

A. Precor tibi prosperam noctem.

B. Et ego tibi.

Hitherto belongs the Apophthegm of Africanus, who said, *That he was less at Leisure, than when he was at Leisure*, as we have learnt of Cicero.

But now Time admonishes us in Motion to make an end of this Discourse.

You advise, that perhaps Supper stays for your Cause at Home.

We will talk more at our next Meeting, if the Lord permit.

I wish you a good Night.

And I you.

5 00 57

F I N I S.

AB269134